

2,000 Jewish Kids March in Streets for Sabbath Observance

NEW YORK (NJP)—AN APPEAL for more Sabbath observance by their elders was made here this week by 2,000 Jewish students, who paraded through the lower East Side for an hour and a half.

The pupils, 7 to 14 years old, carried banners that read, "Mr. Merchant! If God rested on the Sabbath, can't you take a day off?" and "Business worries? Rest on the Sabbath and God will do the rest."

The appeal was sponsored by the Co-ordinating Committee for Sabbath Observance, which represents eleven national rabbinical and lay Orthodox organiza-

tions, including the Union of Orthodox Rabbis of the United States and Canada, the Rabbinical Council of America, the American Yeshiva Student Union, the National Council of Young Israel, and the Federated Council for Yeshivas.

RABBI DAVID HOLLANDER, honorary president of the Rabbinical Council of America, spoke at the event, saying, "The violation of the Sabbath is not a rebellion against religion. It's a habit among people who respect the value of religion but who do not realize they are undermining the existence of the Jewish people."

Public Should Support Parochial Schools: Herberg

NEW YORK (NJP)—JUSTICE is "entirely on the side of those who call for public support to parochial and other religious schools performing a public function," Will Herberg, Jewish author and professor, said in the Nov. 18 issue of America, a national Catholic weekly.

"Though I fully recognize the justice in principle of the Catholic claim to public support of parochial schools, even to the point of contributing to the tuition of pupils and the salaries of teachers, I would certainly not think it advisable to press such claims at the present time or in the foreseeable future," Herberg, professor of religion at Drew University, declared.

Dr. Herberg said that in Great Britain and the United States, "the government engaged in public education because experience has shown that this is the only way to provide educational opportunities for the mass of the people."

BUT WHEN individual or group effort provides the proper facilities, he said, the private groups "have a clear right to compete with the government and are entitled to recognition and encouragement by the public authorities."

He added that the prevailing ideology of the schools in this century has become "secularistic rather than Protestant," and that the need for the parochial school has become more "urgent" than ever.

Dr. Herberg declared that the First Amendment to the Constitution never was construed as "an ironclad ban forbidding the government to take account of religion or support its activities."

"NOR DOES the practice of the government today recognize such a ban," he said. The author cited the appointment of chaplains to the armed forces, prisons and other institutions.

JEWS, ARABS FEAST IN RITES FOR DEAD

KAFR KASIM, Israel (NJP)—JEWS AND Arabs in Israel sat down at a feast recently to commemorate and atone for the slaughter of 49 Israeli Arabs here a little more than a year ago.

The sulha, as it is traditionally known, symbolized the acceptance by Israeli Arab villagers of government compensation of more than 400,000 Israeli pounds (\$222,222) for the killed and wounded. Peace, forgiveness, and atonement were made.

It was here that an Israeli border patrol on Oct. 29, 1956, killed 49 Israeli Arabs and wounded 14 for breaking a suddenly imposed curfew. On that same day Israel's Sinai campaign was launched.

WHEN THE Israelis invaded Egypt's Siani peninsula, a curfew was placed on the Arab village without warning. The village's Arab leader protested at a military trial of 11 Israeli officers still proceeding in Jerusalem that he was unable to warn his people in time since they were working in nearby fields.

AT FIRST a committee appointed by Prime Minister David Ben-Gurion tried to settle compensation claims—5,000 pounds or \$2,777 for a mature man and

1,000 pounds or \$555 for a boy or aged man killed.

A second committee decided to pay by an old Arab tradition that "there is no difference in the price of blood." Accordingly, 5,000 pounds was paid to the families of each person killed, plus special payments for wounded.

MORE THAN 500 Jews and Arabs sat down at long tables beside an olive grove at the entrance to the village to feast on lamb, chicken, rice, beans, peppers, and fruits. Many of the Arabs at first refused to eat. But the military governor of the district helped to start them off by serving them himself.

ISRAEL NEWS BOYCOTT ENDS

JERUSALEM (NJP)—The foreign ministry of Israel has abolished its security rults, ending a three-month boycott by the local and foreign press.

Newsmen previously (NJP, Oct. 4, 11) had to register at the ministry's reception desk and leave their passport or identity card with the clerk. Most ministry officers refused to see the newsmen on the pretext that security information would be leaked out.

Neutrality Not For Israel: Ben-Gurion

JERUSALEM (NJP)—ISRAELI PRIME MINISTER Ben-Gurion has vigorously attacked his critics for advocating a policy of neutrality. The prime minister in effect received a vote of confidence of 63 to 12 from the Knesset on his statement.

Ben-Gurion by inference sarcastically criticized Dr. Nahum Goldmann, president of the World Zionist Organization, for his advocacy of a policy of neutrality by Israel (NJP, Nov. 22).

He specifically referred to a speech made by a Mapam member, Yaacov Hazan.

Hazan, said Ben-Gurion, had asked for a bold change in Israeli policy. Why, asked the prime minister, should Israel change her avowed aim of fostering good relations with every peace-loving nation?

Israel would not give up the friendships that strengthen her for neutrality, he said. This, he added, would be a betrayal of the vital interests of the state.

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Conservatives In Strong Move Toward Traditional Judaism

By CHARLES ROTH

KIAMESHA LAKE, N. Y. (NJP)—Conservative synagogues moved strongly toward a spirit of re-emphasis on tradition at their biennial convention here last week.

THIS TREND was denoted both in the adoption for the first time of a set of synagogue standards by the United Synagogue of America, the Conservative congregational arm, and in the floor discussions on the standards. Though the standards were supported by a large majority, significant differences in interpretation were marked, even among top United Synagogue leadership.

In essence, these are the standards adopted at the convention:

1. The Rabbinical Assembly law committee is recognized as the authority on Jewish law by the United Synagogue. Each congregation shall look to its own rabbi as its authority and interpreter of RA law committee decisions.

2. **SABBATH OBSERVANCE** should be maintained by the congregation in all its functions whether in the synagogue or elsewhere. These standards specifically allude to catered and other affairs where food preparation is necessary and to entertainment or music which tends to mar the sanctity of the Sabbath.

3. Congregations will insure proper kashrut observance at functions in the Synagogue and away from the synagogue.

4. The spirit or letter of the Jewish law should not be violated with regard to wedding

ceremonies. The meal after the wedding and after the Bar Mitzva should be regarded as a seudah shel mitzva (religious feast) and planned accordingly. Attendants at religious functions should dress modestly and in good taste.

5. Congregations should keep fund raising activities in spirit with the Synagogue itself. No games of chance are to be used as fund raising devices.

6. All programs and announcements of a congregation or any of its affiliates shall maintain the dignity of the synagogue.

7. **NO CONGREGATION** should solicit members or staff of, or compete with, another congregation whether Conservative, Orthodox or Reform. Where two Conservative congregations serve in one community, they should maintain a joint advisory committee to minimize competition.

8. The executive council shall take such action as they deem proper against any congregation that violates these standards.

Articles five elicited the most debate as it includes the prohibition of synagogue-sponsored bingo playing. Other points falling under debate were articles one and two covering authority on Jewish law and prohibition of music by instrument on the Sabbath, respectively.

ISSUES ON standards that apparently were agreed upon in committee that did not break on the convention floor were: That organ playing would not be considered 'music which tends to mar the sanctity of the Sabbath' (article 2) and may be done where desired, that kashrut observance (Article 3) does not conflict with the 30-year-old ruling of the Rabbinical Assembly which permits fish dinners in non-kosher restaurants when kosher facilities do not exist, and photographing would not be prohibited at wedding ceremonies. The latter was included in the printed copy of the standards as presented to the convention, but was deleted in committee before being presented for adoption by the delegates.

At the panel discussion on the standards, held prior to their adoption, Abraham Satovsky of Detroit, president of the National Federation of Jewish Men's Clubs (in Conservative Synagogues) urged that the standards

should be adopted and none be adopted that would conflict with existing practices in any Conservative synagogues. He referred particularly to playing instrumental music on the Sabbath and the bingo issue.

The bingo issue, it is understood, is favored by the smaller congregations who have difficulty raising their budgets through high dues rates and costly dinners as do most of the larger and more established congregations.

The question of 'authority on Jewish law' indicated concern even among the leadership of the movement. In question was whether the rabbi would have the last say on questions touching Jewish law in the synagogue. As passed, the resolution gives the rabbi just such powers with the prerogative to bring any question to the law committee of the Rabbinical Assembly if he so chooses. Some at the convention felt this went too far. As a conciliatory move, United Synagogue president Charles Rosengarten, suggested that in areas of disagreement with its rabbi, a congregation should have recourse to the Rabbinical Assembly committee on law over the head of the rabbi. United Synagogue Past President Samuel Rothstein suggested that the RA law committee should consult with the United Synagogue on all matters before it.

It was explained at the beginning of the discussion on standards that there would be some kind of liaison worked out between the United Synagogue Committee on standards and practice and the RA law committee. Vice president Eugene Metanki of Chicago urged that matters of Jewish law should come before both the Rabbinical and lay committees.

Despite the discussion and some bickering it was evident that the United Synagogue was quite unified in its decided shift toward more traditionalism and observance.

President Charles Rosengarten in his presidential message spoke approvingly of the 'Orthodoxy at the Seminary' and called for positive and fully traditional Judaism while keeping with modernity. Though he felt 'it may not now be the time to crystallize and formalize dogma, as it may never be,' he saw a return to observance and an acceptance of commitment by many non-observing Jews.

Dr. Bernard Segal, United Synagogue director, called for the adoption of the standards and told the assemblage that innovations adopted in the past for expediency, as permitting fish dinners in non-kosher restaurants have become an 'end' instead of a 'means.' This, he claimed, was pushing the movement in the wrong direction and halted the standards as a proper 'teshuvah' (return).

CONSERVATIVES SET ISRAEL PLANS

Groundbreaking for a million and a half dollar network of buildings in Jerusalem will take place in August, 1958, to house Seminary students studying at the Hebrew University. The first stage of the buildings will include a synagogue, dormitory and cafeteria.

Conservative, Reform Israel Plans Told

DETROIT (NJP)—BOTH THE American Jewish Reform and Conservative movement are moving to establish themselves in Jerusalem, Philip Slomovitz, editor of the Detroit Jewish News, wrote in a news dispatch from Israel.

The Reform temple, to be established in connection with the proposed archeological museum and center, is still in the planning stage, he said.

Greater progress is in evidence in the establishment of the Conservative Seminary center in Jerusalem, he added. Slomovitz explained that three buildings are planned, adjoining the Hebrew University in Jerusalem. The idea, he said, is for students studying for the Conservative rabbinate to spend a year at the Hebrew University.

Slomovitz feels that gains in Conservative and Reform influence in Israel will come "very soon." Many Israelis already are establishing small minyanim where men and women sit together—as a reaction against ultra-Orthodox domination," he said.

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MOROCCO KING IS CALLED 'BEST FRIEND' OF JEWS

RABAT, Morocco — Mohammed V, king of Morocco, is "perhaps the best friend the Jews have in the Arab world," said syndicated columnist Frank Gervasi in his column.

The king may "one day serve as mediator of an Arab-Israeli peace," he asserted. American Zionists would be making a mistake to demonstrate against the king during his forthcoming visit to New York, he added.

Should Mayor Wagner of New York treat the king as he did Ibn Saud of Saudi Arabia, Gervasi alleged, there would be serious consequences in American-Moroccan relations and to the 200,000 Jews remaining in Morocco.

The Arab League, he said, has continually found objection to the actions of the king, who accompanies his Jewish minister of post and telegraph to the synagogue on Rosh Hashana and Yom Kippur and affirms his insistence on the creation in Morocco of "a democratic regime free from all racial discrimination."

Although the ultra-nationalistic Istiglal party is frustrating Jewish efforts to emigrate to Israel, Gervasi said, there is no actual persecution of Jews in Morocco.

Kosher Butcher Conviction For Sunday Selling Upheld

By MAX HEIT

SPRINGFIELD, Mass. (NJP)—The Massachusetts Supreme Court decision handed down recently, upholding the conviction of a Springfield kosher meat market dealer for violation of the Sunday law, apparently has not discouraged other market owners who keep open on Sundays. Despite the ruling, non-Jewish store here continued to remain open on Sundays with no sign of punitive measures taken by the police.

The decision upheld the Superior Court conviction of Harold Chernock, proprietor of a kosher super market, who was convicted of doing business on Sundays. He appealed the Hampden County Superior Court's decision.

Several Jewish stores in the city have closed on Saturdays

and remained open on Sundays as did Chernock.

There was a strong feeling that the recent ruling by the Supreme Court would force new legislation to permit Sunday openings for those stores that observe another day as a holy day.

DIPLOMATIC GAME ON

FRANKFURT, Germany — As long as West Germany does not officially recognize Israel, Egypt will not recognize East Germany, spokesmen for Egypt said here this month.

WANT JEW NOT DIFFERENT

LONDON — Twenty persons voted that the Jew should not be different and 17 that he should be, following a debate at the Liberal Jewish Synagogue, St. Johns Wood, last month.

Morocco Jewish Leaders Move to Halt Israel Aliya

RABAT, Morocco (Special)—AT LEAST 1,300 poverty-stricken Jews who wanted to emigrate to Israel are languishing in makeshift camps near Ceuta and Tangier, while leaders of the Jewish communities of Morocco took "measures" to halt the aliya of their fellow Jews (NJP, Nov. 15 and 22).

Informed sources said that the Jews in the camps had no means of substance and were temporarily housed in school buildings and other institutions belonging to the local Jewish community.

There was no confirmation of reports that Moroccan Jews were being forcefully detained in camps.

IN THE summer of 1956, the government banned mass emigration to Israel on the pretext that the flight of Jewish capital sapped the local economy. An Istiglal (Freedom) party spokesman said they were prevented from emigrating because "the place for indigent Jews is in Morocco, where the government will find work for them."

"The fact is the Moroccans don't want the Jews, rich or poor, to migrate to Israel," a stateless Jew told the Associated Press. He said that they obviously "want to keep on good terms with their anti-Semitic brothers in the Middle East" by maintaining the embargo on emigration.

Meanwhile, Meyer Obadia, president of the Casablanca Jewish community of 80,000, has termed the Jewish community's relations with Moroccan authorities as "excellent."

MOROCCAN JEWS are content in this country, said Obadia. He added he does not remember

the charge reportedly made at a meeting of the Federation of Jewish Communities of Morocco that Moroccan Jews were regarded as "second-class citizens by European Jews in Israel."

A spokesman for the Casablanca Jewish community, who declined to be identified, said the main reason for the anti-emigration decision was that European Jews in Israel "look down on us."

Only two of the 230 Moroccan Jews detained recently by authorities on the Moroccan border are still under arrest, the London Jewish Chronicle said.

They are in prison, having been charged with forging passports.

THE OTHERS were released after spending several days at an Alliance school where they were questioned by the Moroccan police.

A SPOKESMAN of the Istiglal (Freedom) party said that the would-be immigrants had been "deceived by fallacious and false promises" made by "unscrupulous foreign agents."

Its opposition newspaper, *Er Rai El Amm*, official organ of the Parti Democratique de l'Independece, declared that an underground Zionist organization had been discovered and camps for Jewish emigrants existed in Larache and Oujda.

Morocco King's Visit Aid to Peace: Ike

NEW YORK (NJP) — The visit of King Mohammed V of Morocco to the United States will strengthen the cause of world peace, President Eisenhower said in a message to the king.

The king was congratulated on the 30th anniversary of his ascension to the Moroccan throne. King Mohammed arrived in the United States Monday for an official visit. He will deliver an address before the United Nations general assembly at the close of his two-week stay.

STATEMENT ABOUT WRITER UNTRUE

A statement in the National Jewish POST and OPINION of Nov. 15 that Arthur A. Cohen, author of a recent article "The Jewish Press," in the Catholic publication, *The Commonwealth*, was "converted to Catholicism, reconverted then and became an Orthodox Jew," was untrue.

The POST and OPINION regrets this statement and any embarrassment or inconvenience to Mr. Cohen as a result of its publication.

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THE NEWS HOPPER

Tel Aviv Shopkeepers
Fight Against Supermarts

SHOPKEEPERS IN Tel Aviv are prepared to make demonstrations and shut their businesses down in order to prevent the opening of supermarkets there.

The chain of modern supermarkets which they are opposing has the trade-name of "Super-gol." The project threatens the livelihood of 5,000 grocery owners.

AN OFFICIAL of the Italian embassy in London denied to the London Jewish Chronicle that Italian President Gronchi had stated that Israel should "reconsider" her policy or unrestricted immigration.

Meanwhile, the alleged statement was criticized by Israel's Histadrut paper Davar, which commented that it is perhaps difficult for an Italian to understand the plight of the Jewish people in roving the world over 2,000 years. Lamerchav of the left-wing Ahdut Haavoda stressed that an overflow of immigration would make Israeli expansion imperative.

Hatzofe, sponsored by World Mizrachi, answered criticism of Chief Rabbi Nissim of Israel (NJP, Nov. 22) for allegedly imposing religious conformance on the neo-Orthodox by saying that the culture of a country is measured by the respect it accords to the sages of the Torah. "We are woefully lacking in that respect," it asserted.

ISRAEL AMONG THE NATIONS: Canada is not yet reconsidering its decision to withhold shipments of arms to Israel. . . . The United States is interested in the preservation of Israel and in maintaining the integrity and independence of the nations of the Middle East, said U. S. Ambassador Edward R. Lawson on returning to Tel Aviv after a six months' stay in the United States. . . . The Jewish Agency executive in Jerusalem has decided to add 5 million Israeli pounds (\$2.777 million) to the budget of the settlement department. . . . The Rockefeller Foundation in New York has made a grant of \$50,000 to the national physical laboratory for research in solar energy. . . . A new Zionist group, the World

Israel Movement, was recently launched in Melbourne, Australia.

AROUND THE NATION: The American Jewish League for Israel has officially opened a nationwide membership drive. . . .

Charles Silver, president of the New York City board of education, has been named chairman of Yeshiva University's 29th annual scholarship fund dinner, to be held Dec. 15. . . . Harry Kosansky will be succeeded by Mervyn Berrin as director of the Southern Zionist youth commission. . . .

Dr. A. Fastlicht of Mexico was unanimously elected president of the Central American and Caribbean countries at a conference of representatives of these countries in Miami Beach, Fla. . . .

Leonard Bernstein has been named the musical director of the New York Philharmonic for the next three years. . . . George L. Warren, advisor on refugees and displaced persons in the state department, will address the annual dinner of the Joint Distribution Committee on Dec. 12 in New York City. . . .

Women's America ORT will inaugurate a national "ORT" caravan, a 26-day tour visiting France, Switzerland, Italy, and Israel, on May 10.

Rabbi Brickner Raps Priest
On Religion in School Issue

See Story on Another Page

CLEVELAND (NJP)—RABBI BARNETT R. BRICKNER of the Fairmount Temple here sharply contradicted a statement by Rev. William N. Novicky, superintendent of Catholic



Brickner

schools here, that God is no longer to be found in the classroom.

At a memorial mass for members of the Knights of Columbus, Rev. Novicky had urged "the use of every means possible to restore God to the classroom."

"As a minister of religion familiar with the teaching of the public schools," Rabbi Brickner countered, "I say that there are many ways in which God is there. He is there in the teaching of the humanities, in the inculcation of brotherhood and inter-group relationships, in the emphasis on justice, decency and honesty."

"THIS, IN my judgment, is God in the classroom," he said.

"True, it is not the Catholic God, nor the Protestant nor the Jewish God, but it is the universal God of the Hebrew-Christian prophetic tradition," he added.

"It seems to me that what

Father Novicky really wants," he continued, "is a sectarian God in the classroom, and the teaching of a sectarian religion. This would be a breach of the fundamental constitutional doctrine of the separation of church and state and would create disunity."

The rabbi said he is strongly opposed to Russian godlessness and materialism as is Father Novicky, but "opposition to Russia is no logical reason for introducing a sectarian God into the public schools," he said.

INTERNATIONAL BENEFITS

LONDON — Reciprocal cash benefits for old age, widowhood, orphaned, maternity, and industrial injury were agreed to by Great Britain and Israel this month.

ISRAEL EXPORTS LAG

JERUSALEM — Israel's exports rose \$26 million, but imports \$28 million, during the first 10 months of 1957, Israel Finance Minister Levi Eshkol reported this month to the Knesset.

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GERMAN LEADER WARNS

DORTMUND, Germany—West Germany's Federal Finance Minister Fritz Schaeffer has warned that if payments to victims of Nazism are allowed "to climb to excessive heights" they may weaken the stability of German currency.

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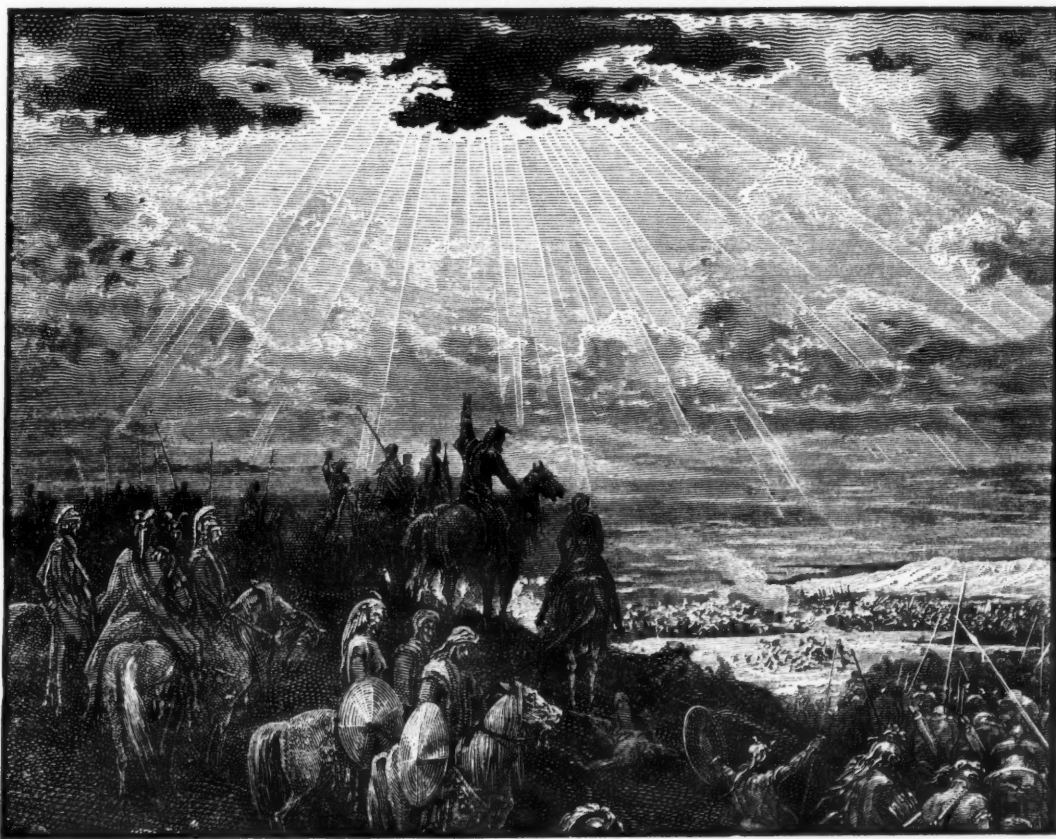
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TENSION HIGH
IN MID-EAST

Tension crackled throughout the Middle East this week in a series of raids and counter-raids, charges and counter-charges between Israel and Jordan, Israel and Syria, Syria and Turkey, Jordan and Egypt, Syria and Lebanon.

Israel and Jordan appeared to be the closest to serious conflict with several forays and shooting incidents on both sides.

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Klan Bomb Attempt At Temple Probed

By DON OBERDORFER

CHARLOTTE, N. C. (NJP)—AN INTENSIVE police investigation is underway here into the attempted dynamiting Nov. 12 of Charlotte's Liberal Jewish congregation.

The dynamiting was revealed this week by The Charlotte Observer after nine days of secrecy. Only Rabbi Melvin Helfgott, congregation president Sidney Kosch and police authorities—besides the bombers—knew of the incident that has now shocked Charlotte.

A meeting of the Temple Sisterhood had just disbanded on a quiet Tuesday, the 12th, when Eddie Edwards, Temple Beth-El's caretaker, found a paper package at the rear of the building.

IT CONTAINED an aluminum cylinder with six sticks of dynamite—"enough to blow the building to kingdom come," according to Charlotte Police Chief Frank N. Littlejohn. A seventh stick had been crumbled and the contents spread on tar paper around the cylinder and the two blasting caps.

Over 19 feet of fuse was attached to the dynamite, enough to give a person 11 minutes to get away according to police. The fuse had apparently burned out after having been lit.

Littlejohn, long a foe of bigots and the terror of their legions here, declared:

"Such depraved tomfoolery may be tolerated in some other parts of the South, but it won't be tolerated in Charlotte, N. C."

HE PROMISED local newspapers plenty of headlines "when we catch the scum who did it."

Prime suspects, local police say, are local Ku Klux Klan elements. Mecklenburg County (Charlotte) is free of formal Klan activity. But local men are known to be active in KKK organizations in adjoining counties.

Rabbi Helfgott issued statements that the attempting dynamiting should be considered a community concern. He tied it in to recent vandalism in city parks, not involving anti-Semitism.

The perpetrator of the dynamiting, he said, is "not responsible" for his actions.

"UNFORTUNATELY the criminally insane cannot be dealt with on rational terms. We leave it to our law enforcement officers to deal with such a person as they do all other law violators with the hope that he will receive proper psychiatric help," Rabbi Helfgott said.

Charlotte has had a good record of community relations between Jews and non-Jews. Ironically at the time the dynamiting was disclosed a meeting of the National Conference of Christians and Jews was in progress here and issued a report praising the "tremendous progress being made in bettering human relations among persons of different creeds." The meeting took place at the local Conservative temple.

Police are also investigating a series of threatening telephone calls received by at least three Jewish families, none of them members of Temple Beth-El. Rabbi Helfgott said no threatening calls had been received by him or the Temple prior to the dynamite attempt.

SIMHA FOR WINCEBERGS

LOS ANGELES (NJP)—

The POST's Hollywood columnists, Shimon and Anita Wincelberg, came up with their third production on the sixth day of Heshvan, an eight and a half pound baby girl, Bryna Yachad. Shimon, who writes films for 20th-Century-Fox, reports it was officially conjectured Bryna would be raised "for hupa and good deeds, in that order." The Wincelbergs have two boys.

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RABBI BACKS 'PRAY OR SCHOOL' PLAN; CRITICIZES COLLEAGUES' OBJECTIONS

MIAMI BEACH (NJP)—ORTHODOX RABBI Tibor Stern of Beth Israel Congregation here defended his "Pray or Go to School Plan" (NJP, Nov. 8, 15) in a letter to The POST.

He said that Rabbi Leon Kronish's objection to the plan because it allegedly violated the principle of separation of church and state was "illogical" and that it "has caused the Jewish community of Florida much embarrassment."

Rabbi Stern intends to "carry on with this plan in the future and fight against a philosophy of modern Ghettoism." Such persons as Rabbi Kronish "are painting a picture that we Jews are anti-religious," he wrote. "They have so little religion that they are afraid to be exposed to the outside world," he asserted.

Laws ordering separation of church and state "were not violated in any way because it was not a school project," he said.

THE STATUTES state furthermore, he added, that "if the school had valid reason to believe that a conspiracy exists between parents and children, that

parental note shall not be accepted. In our case when most of the parents violate the holiday, naturally they are not competent to ask for their children's absence during a holiday which is not observed. So the rabbi must be a trustee."

Sentiment over the issue in letters to the Jewish Floridian, local Anglo-Jewish weekly, was about equally divided. Rabbi Stern, in a letter to the Floridian, quoted the Talmud in his defense of mandatory attendance at services. "The Talmud Yerushalmi Berachot, ch. 4, art. 4 makes Tefila B'tzibur (congregational prayer) a mandatory precept," he said.

Laws requiring synagogue attendance during the three "pilgrimage" festivals are "definitely Biblical," he added.

ONE WRITER criticized Rabbi Stern for trying "to bring religion into the public schools."

Another lauded him for increasing attendance of children at services "1,000 per cent."

Rabbi Stern, in his letter to The POST, further defended his

position by alleging that "1,100 children attended religious services during Sukkot," and that "most of them were for the first time in a shul."

He added that Rabbi Irving Lehrman of Temple Emanu-El was "contradicting his own actions by distributing the cards and then joining the bandwagon of (Rabbi) Kronish."

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Kosher Food OK'd For BOAC Planes

LONDON (NJP)—El Al Israel Airlines has received permission from the Bet Din to supply hot kosher food to other airlines, among them BOAC airlines.

There had been previous complaints that BOAC airlines did not furnish facilities for kosher food.

FIRST FLIGHT DELAYED

JERUSALEM—Trans-World Airlines first Jetstream flight to Israel, early this month, was delayed at Athens Greece, because of engine trouble.

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Resort Bureau, National Jewish POST, P. O. Box 1633, Indianapolis 6, Ind.

I am interested in a resort in the _____ area. It must be strictly kosher _____. It need not be strictly kosher _____. (Please give as many additional details on your requirements for a vacation spot as you wish.)

Also, will you please ask the Hotels I have checked off below whose ads are appearing in this section to send me their brochures?

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| <input type="checkbox"/> Richmond Hotel | <input type="checkbox"/> Hotel Knickerbocker |
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Digest of the Yiddish Press

NO CONSERVATIVE SHULS IN NEW ORLEANS

By RABBI SAMUEL M. SILVER

A CITY WITHOUT Conservative congregations is New Orleans, reports Simon Weber, of the Forward, a recent tourist in the South. But the city has three Reform temples and three Orthodox synagogues. One of the latter, Chevra Tehillim, is the one involved in litigation brought on by a fight over a mehitza.



Rabbi Silver

but, says Weber, the "integrationists" are ready to

Oddly, says Weber, the promehitza group is strengthened by the terms of a bequest granted the synagogue by a Reform Jew, Benjamin Rosenberg. For some unexplained reason, the late Mr. Rosenberg deeded the Orthodox shul \$13,000 on condition that it remain Orthodox. Thus far, the mehitzaists have obtained an injunction forbidding any change, the "integrationists" are ready to

appeal. Weber was told that two of the three Reform temples (Sinai and Touro) are dominated by the American Council for Judaism and that the city has hundreds of "marranos," i.e., Jews who don't want to be identified, but have not been able to "pass," because, in the words of Laybel Katz, a New Orleans leader, "unlike the original marranos who were forced to remain goyim by the goyim, the modern ones are forced by the goyim to remain Jewish."

* * *

One Mitzva Breeds Another

MITZVA GORERET MITZVA, "a good deed breeds a good deed," says the Talmud and this was demonstrated recently in Israel. A wealthy Venezuelan Jew, B. Shrubert, attended the gala opening of the Fredric Mann concert hall in Tel Aviv, and was so inspired by what Mr. Mann had done to make possible the building of what has been called the world's finest music auditorium that he deter-

mined to do something similar. The next day, according to David Flinker, of the Day-Journal, he went to see the Mayor of Jerusalem and offered him \$500,000 (twice what Mr. Mann, of Philadelphia gave Tel Aviv) toward a similar auditorium in the new-old Jewish capital. Still champion in Israeli altruism, writes Flinker, is the late James Rothschild, whose gift of six million pounds is covering all the costs of the new Keneset building. Step right up, millionaires, cries Flinker, Israel and immortality await you!

* * *

Giving Away Eyes Now All Right

IN HIS DAY-JOURNAL column on Jewish lore, Menashe Unger discloses that many Orthodox authorities, including the Beth Din of London, England, have ruled that the transfer of the eyes of a dead person to a blind person is permissible (especially, when the donor, before dying, gives his approval).

ISRAELI STAR IS NYU INELIGIBLE

NEW YORK (NJP)—ZACK OFRI, star center of Israel's Olympic basketball team, who remained in the U. S. after his mates completed their American basketball tour last March, has been adjudged ineligible as a transfer student at New York University, which he now attends, and will therefore not be able to represent the Violets until the 1958-59 season.

Ofri has seen much service with the Israeli team in Helsinki, Russia and Buenos Aires.

MANUSCRIPTS MISSING

LONDON—Scotland Yard has joined in a search for ancient Jewish manuscripts owned by Rabbi Arnold Friedman of Tel Aviv. The rabbi, who claims he last saw the manuscripts in England in August, says they are worth about \$70,560.

Films Seek Jewish 'Anne Frank' Star

HOLLYWOOD (NJP)—JEWISH PAPERS have been asked to help 20th Century Fox in its world-wide search for a girl to play Anne Frank in the coming movie "Diary of Anne Frank."

A possible reason for the move may have been to counteract the local Jewish press' almost, unanimously poor reception of the stage version when it played here earlier this season.

Studio director George Stevens is seeking a girl as similar as possible in appearance, age and attitude to the real Anne.

Stevens said that his film would be based considerably on the diary. He said he himself had seen and filmed German concentration camps shortly after their liberation, and that, in his opinion, Anne Frank, by virtue of her diary's survival, was surely having the last word on Hitler and Goering.

JEW NAMED TO SPORTS POST

BOSTON, Mass. (NJP)—The Executive council recently confirmed Gov. Foster Furcolo's appointment of Herman Greenberg of Springfield as a member of the state boxing commission. A former star all-around athlete, Greenberg is very active around Western Massachusetts in union and political circles.

Greenberg's appointment was the second given to a Springfield Jew within recent months. In August, Gov. Furcolo appointed Morris Leff, Springfield businessman, chairman of the state racing commission.

What's on the Air

RADIO

Sunday, Dec. 1, 12:30 p. m. EST—"David and Jonathan," dramatization of the crisis which tested the brotherly love of David and Jonathan in the last days of King Saul's life, by Irve Tunick, on Eternal Light program, NBC.

TELEVISION

Sunday, Dec. 1, 1:30 p. m. EST—"The Assassin," the story of a German captain of the French Foreign Legion who makes his restitution to Jews during World War II in expiation of a former crime, by Mort Wishengrad, on Frontiers of Faith program, presented by the Jewish Theological Seminary, NBC-TV.

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The National Jewish POST and OPINION

Organizational & Institutional REPORTER

A publication of Jewish Organizational and Institutional management and activity appearing as a separate section each month in The National Jewish POST and OPINION

NOVEMBER, 1957

The National Jewish POST and OPINION

VOLUME I — No. 2

The Synagogue and Finances

By MAX FEDER

Executive Secretary, Congregation Rodeph Shalom, N.Y.C.

THERE ARE some traditional-minded members of the Jewish community who, seeing the practical development of the American synagogue in the past two decades, have condemned our temples as having become mere "businesses." I cannot agree with this interpretation of the growing desire on the part of temple officials for the more efficient organization of synagogue administration. Although such accusations tend to reflect upon the more thorough and businesslike approach to the management and expenditure of funds allocated for religious work, they are more than offset by the growing awareness that the synagogue owes a responsibility to its adherents to make the most of their financial support.

The same members who applaud the zealous and watchful financing of social agencies, charitable institutions, hospitals and welfare funds to avoid waste, obsolescence and duplication of services, look askance when similar techniques are applied to synagogue administration. I find it difficult to differentiate between the treatment accorded the unit dollar contributed to philanthropy or that donated for religious purposes. Both deserve the same cautious and careful nursing.

WE ARE APPROACHING, I hope, the end of that era in temple management when absence of proper records, laxity of careful budgeting, inadequate financing and inattention to the future security of the synagogue, were the order of the day. It was but recently that the shammos or sexton was a composite bookkeeper, bill collector, correspondent and public relations man.

Today even the smallest synagogue has set up some system of bookkeeping and auditing of its finances and in most congregations a paid office worker on a full-time basis is charged with the responsibility of looking after the fiscal operations. In larger congregations a paid administrator with the requisite experience and background manages the practical aspects of synagogue life.

The national offices of our various synagogue

affiliates, such as the Union of American Hebrew Congregations and the United Synagogue of America, have given specialized direction and guidance to a program of more efficient congregational operation and I shall here touch upon the newer techniques in the field.

BUDGETING

NEARLY ALL of our temples today recognize the need to draw up a budget of operation each year sufficiently in advance of the fiscal period. These budgets are not predicated upon the old accepted principal of cutting the cloth to a skeleton frame of income. The needs in personnel and services are carefully weighed and an alert finance committee and trustees guarantee by various fund-raising devices that these needs are met. The old concept of economy at the expense of program, with its self-strangling results, is going by the board.

There is a growing awareness that each community must strive to obtain the best rabbinical talents, educational facilities, religious school instruction, youth leadership and adult programming, commensurate with the size of the community, its resources and a reasonable budgetary expenditure. To saddle a community with a back-breaking overhead for religious work, of course, is impractical, but on the other hand to raise disproportionate sums for philanthropy and relief while neglecting synagogue support is equally short-sighted.

The simplest budget form contains an estimated schedule of income and expense prepared in consultation with committee and department heads and finally analyzed by the finance committee before presentation to the board of trustees. The experience of the previous year is set off as a basis of comparison. Some congregations will set up their budgets along departmental lines indicating the income and expense of each area of temple service: Religious school, membership, program, religious services, choir, maintenance, office, etc. The detailing of the budget will vary with the size of the congregation but the simpler in outline the

better, since it should eventually go to the entire membership for adoption and approval at the annual meeting.

WHEN THE BUDGET is formally adopted it becomes the financial guide for the ensuing year. Each division of activity should be expected to operate within the approved budgetary allocation. A check-up and progress record should be provided through a monthly report of income and expenditures, comparing actual experience to date with budgetary allotment.

In many congregations the finance chairman will discuss with the rabbi the future requirements based upon program needs, so that adequate consideration is given to certain expenditures for publicity, adult education, youth work, religious school, etc. The budget, as far as possible, should reflect a long-range program commensurate with the potential of the membership and allowing for new experimentation and activity growth.

SOURCES OF INCOME

A. MEMBERSHIP DUES SUPPORT

The problem of the subsidy and support of the synagogue program is not the responsibility of any one group of officials. The fund-raising problem concerns not alone the rabbi and trustees, but the entire membership who participate in the congregational program. It is becoming common practice to present the budget at the annual meeting with a recommendation by the board that temple membership dues and fees be adjusted periodically to meet fiscal needs. Where such dues increases (often debated with heat and fervor) are adopted by membership action rather than arbitrarily superimposed by temple boards, it is surprising how soon the congregational families (within reasonable limits) will accept this responsibility for temple support as a part of the functioning mechanism of their synagogues.

To meet the objective of an adequate budgetary income, we must recognize that synagogue affilia-

(Continued on R-3)

MEMO TO LEADERS

Serving the leadership of the American Jewish community is no easy task. In the hope of being able to do a more effective job, we are publishing the ORGANIZATIONAL & INSTITUTIONAL REPORTER, a monthly supplement.

We will carry features and articles affecting developments of all groups.

We would like you to put ORGANIZATIONAL & INSTITUTIONAL REPORTER, 110 West 40th Street, New York 18, N. Y., on your mailing list. We would like to receive your bulletins and brochures; we want you to treat us as a member of your institutional family so that we will have a firsthand picture of trends in American Jewish life. We are particularly eager to learn of new projects, personnel additions, conferences, new techniques in institutional management and organizational practices.

Whom Will We Get for A Speaker?



Galaxy of Lecturers

Lecturers booked by the Jewish Welfare Board's Jewish Center Lecture Bureau shown in photograph exhibit at convention.

By DR. SAMUEL D. FREEMAN

Director, Jewish Center Lecture Bureau

Once your committee decides on the topic of the forum it wishes to sponsor, then comes the major task of recruiting speakers, nailing them to specific dates, and weaving the individual lectures into some kind of integrated program.

How To Get Speakers

HAVING selected the theme, the next step is speaker recruitment. Are the guest lecturers to be selected on the basis of their forensic skill and knowledge of the subject, or is "fame" to be a criterion? Generally, persons whose names are in the public eye are harassed not only by a heavy work schedule but also by lecture invitations from hundreds of organizations. Many such "name" personalities politely decline most of these invitations, preferring to limit their speaking engagements to occasions of national significance or those closely related to their field of work.

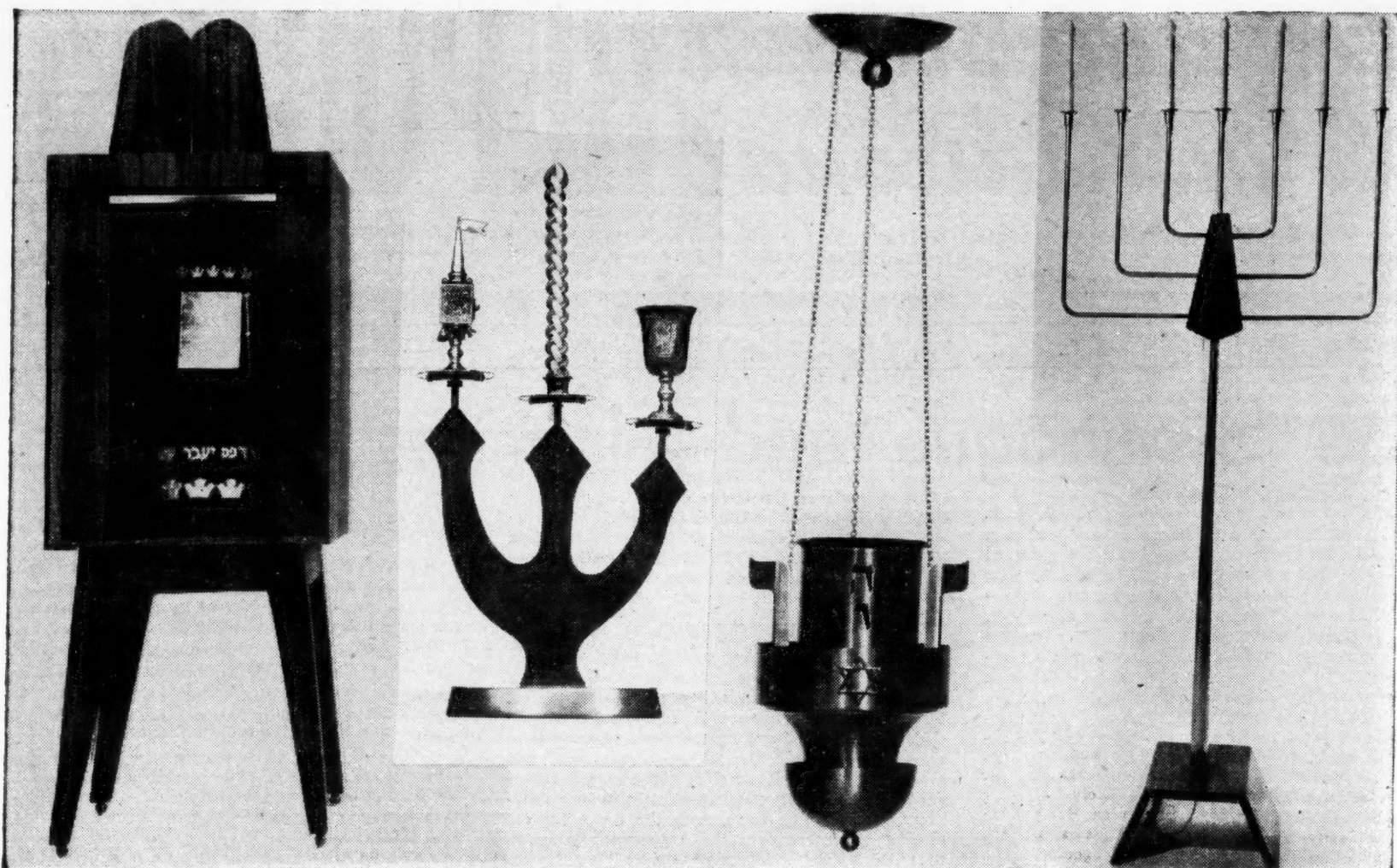
Non-Fee Speakers

IMMEDIATELY related to the choosing of any speaker,

therefore, is the budget available for lecture fees. Organizations which have no funds for this purpose should contact voluntary organizations whose purposes are closely related to the topic to be discussed. For speakers on Jewish subjects, it is wise to consult the American Jewish Yearbook, published annually by the American Jewish Committee, and the Directory of Organizational Sources for Non-Fee Speakers, available from the National Jewish Welfare Board (145 E. 32d St., New York 25c). Competent speakers in the community should not be overlooked. Local government agencies, the heads of local branches of national organiza-

(Continued on R-2)

A New Look in Synagogue Vestments



The need for beautiful contemporary designs in religious articles to conform with present-day synagogue architecture is being filled by the J. Levine Co., New York, N. Y. The new line of synagogue vestments shown on this page is the first attempt to put on a commercial basis and within the reach of most congregations articles that are modern, beautiful and durable. Gone are the "rampaging lions" and all the massive and elaborate detail. In their stead are Jewish symbols in pleasing design. For example, at the left in the above picture is a portable ark, that comes with modern tambour and casters. Widely used by new congregations and junior congregations. Next

to it is a havdala set, made of walnut and brass. The stand is in the shape of the Hebrew letter "shin," first character in the word Shabbat. The "Ner Tamid," or Eternal Light, second from the right, has on it Hebrew lettering, "Yehi Or," "Let There Be Light." The synagogue menorah at the right is made of walnut and brass, a modern styling that appeals to young congregants. Other products in the series not shown in this picture are Torah rollers, elasticized Torah binders with buckles, a Torah stand, Torah ornaments and Ark curtains.

How to Treat Your Visiting Speaker

(Continued from R-1)

tions, leaders in various professions, professors in nearby colleges, local newspaper columnists and editors, librarians—all form a rich reservoir of potential speakers.

Paid Speakers

SHOULD THE organization be in the fortunate position of having a fee to pay speakers, then it can use the services of various lecture bureaus. Most national organizations are prepared to serve their constituent branches in this way. The Jewish Center Lecture Bureau, for example, maintains contact with most commercial bureaus and represents a considerable number of lecturers in diverse fields of endeavor. (A copy of its "Biennial Announcement" catalogues the speakers according to their topics and lists a wide variety of subjects together with thumbnail biographical sketches.)

Program Format

COINCIDENT WITH selecting the speakers is the need to determine the format of each program in the series. Is it to be a panel discussion, colloquy, debate, symposium, or a simple lecture followed by questions? Will a skillful chairman be chosen to handle the meeting? Does he or she understand how to introduce the speaker and handle the format decided on by the organization?

Etiquette Vis-A-Vis Guest Lecturers

WHEN THE individual lec-

turer is due to arrive in your community, a special effort should be made on the part of the program committee to make his visit as comfortable and pleasant as possible. The following points might be kept in mind:

ONE. Each speaker should know in advance any arrangements for television, radio, or press interviews or social receptions—particularly the hour they have been scheduled so that he may know when he is expected to arrive.

TWO. The lecturer should be met at the station or airport and conducted to the hotel or lodging arranged for him.

THREE. Provision is sometimes made for dinner with the speaker to which the program committee may be invited. Any such arrangement should be cleared in advance with the speaker and not be "sprung" on him at the last moment.

FOUR. A member of the program committee should be assigned to act as a "buffer" against cranks who may annoy the speaker.

FIVE. The chairman should know enough about the background of the speaker to make an appropriate introduction and should learn to pronounce his name correctly.

SIX. After the lecture is completed the speaker should be taken to his train or hotel, if possible, and not left to

his own resources unless he specifically requests that this be done.

SEVEN. A letter of thanks should be sent promptly to the speaker in appreciation of his efforts, together with his honorarium (if any).

Evaluating Your Meetings

SINCE EVALUATION is such an important ingredient in helping committees to improve future programs, audience reaction to each individual lecturer should be solicited. A questionnaire can be given out, including some of the following points:

- Did the presentation make a significant contribution to an understanding of the subject matter?
- Was the material authentic and well grounded?
- Did the presentation provide widespread discussion and questions from the audience?
- Was the audience satisfied with the manner in which the questions were handled by the lecturer?
- Was the voice quality varied and interesting? Were gestures and platform ability adequate?
- Was attention and interest generally maintained throughout the program?
- Would you recommend the program for other groups similar to this one?
- Recommendations for improvement of the program.

National Calendar of Events

1957

- December 12-16—Annual Meeting, ANTI-DEFAMATION LEAGUE, Americana Hotel, Miami Beach, Fla.
- December 14-15—National Conference, UNITED JEWISH APPEAL, Waldorf-Astoria, New York, N. Y.
- December 25-28—Annual Convention, NATIONAL ASSOCIATION OF TEMPLE EDUCATORS, Barbizon Plaza, New York, N. Y.

1958

- February 7-9—National Conference, ISRAEL BOND ORGANIZATION, Miami Beach, Fla.
- March 16-19—Annual Convention, EDUCATORS ASSEMBLY OF THE UNITED SYNAGOGUE, Concord Hotel, Kiamasha Lake, N. Y.
- March 22-23—National Planning Conference, AMERICAN JEWISH LEAGUE FOR ISRAEL, Shoreham Hotel, Washington, D. C.
- April 17-20—Biennial Convention, NATIONAL JEWISH WELFARE BOARD, Shoreham Hotel, Washington, District of Columbia.
- April 27-May 1—Annual Convention, RABBINICAL ASSEMBLY, place to be announced later.
- May 14-18—Biennial Convention, AMERICAN JEWISH CONGRESS, Hotel Deauville, Miami Beach, Fla.
- May 16-20—Annual Convention, NATIONAL CONFERENCE OF JEWISH COMMUNAL SERVICE, Congress Hotel, Chicago, Ill.
- May 30-31, June 1—Biennial Convention, National Trade Union Council of the JEWISH LABOR COMMITTEE, Unity House, Forest Park, Pa.
- June 19-22—Plenary Session, NATIONAL COMMUNITY RELATIONS ADVISORY COUNCIL, place to be announced later.
- June 24-29—Annual Convention, CENTRAL CONFERENCE OF AMERICAN RABBIS, Edgewater Beach Hotel, Chicago, Ill.
- November 9-13—Biennial Convention, WOMEN'S LEAGUE OF THE UNITED SYNAGOGUE, Americana Hotel, Miami Beach, Fla.
- November 13-16—General Assembly, COUNCIL OF JEWISH FEDERATIONS AND WELFARE FUNDS, Shoreham Hotel, Washington, D. C.

1959

- November 15-19—Biennial Assembly, UNION OF AMERICAN HEBREW CONGREGATIONS, Fontainebleau Hotel, Miami Beach, Fla.

Some Additional Ways to Build Temple Finances Told

(Continued From R-1)

tion is a dedicated, self-sacrificing alliance. Through an active year-round program appealing to every member of the family, our congregants are becoming aware of the fact that the synagogue is a dynamic functioning institution, serving not only on the Sabbath and Holidays but seven days weekly. The means of securing adequate budgetary income, therefore, is in the direction of larger membership support.

THE WELL-ESTABLISHED congregation today obtains from 75 to 100 per cent of its income through membership dues. The trend is away from fund-raising by means of bazaars and entertainments, sporadic drives for donations, or special appeals from the pulpit. Certain communities are indoctrinating their congregants with a synagogue responsibility which tends toward the "Gemeinde Steutze" (the community tax or tithe), each congregant obligating himself annually to a fee commensurate with his means. This tendency has been further reflected by the gradual acceptance in Jewish life of the democratic procedure of the unassigned pew system instead of a pew location in the temple based upon financial preference. Temple officials tactfully yet firmly are educating their congregants to share in measure adaptable to their means, the privilege of perpetuating Judaism in America.

In most of the leading Reform temples the annual dues payment entitles the congregant to all the privileges of family membership including two or more seats for the High Holy Days, religious school for the children, Bar Mitzva privileges, services of the rabbi at weddings, funerals, etc., admission to lectures and special events, etc.

IN THE CONSERVATIVE and Orthodox congregations there is frequently a nominal basic membership fee, assessment or pew tax and the member pays additionally for High Holy Day seats, religious school instruction, mid-week Hebrew and special activities. However, there is a growing tendency, especially in the large synagogues in the West and Midwest, to adopt the over-all membership fee.

Where membership receipts fall short or where reserve funds are being built up for future contingencies, the following sources of income are available:

B. RELIGIOUS SCHOOL TUITION—In addition to the usual membership dues, a few congregations assess families of children in the school a special tuition fee toward the school budget. Non-members pay a sizable tuition fee.

C. MEMORIALS—All manner of grants and gifts in the form of tablets, memorial rolls, Book of Life, etc., are being utilized. The means of encouraging increased gifts from this source deserve adequate study. Unfortunately, many of our congregants are often moved to remember the temple only at a time of distress.

D. SPECIAL COLLECTIONS—A number of synagogues, particularly in the Conservative-Orthodox field, utilize the High Holy Days, festivals and occasional Sabbaths to make appeals for temple purposes. In New York, with its large transient population, this means of fund-raising is quite popular. Often a card is inserted in the prayer book at each Sabbath service urging the worshiper to make his contribution to a temple fund.

E. SPECIAL EVENTS—Through special journals, theatre parties, socials, plays and dinners, many charitable and religious institutions net sizable sums. Although I am not enthusiastic about this form of fund-raising, it has value in bringing together at social functions large numbers of congregants who meet infrequently during the rest of the year.

F. AUXILIARY GIFTS—A number of congregations have been fortunate in having their Auxiliaries assume the obligations for the support of specific temple departments. A number of Sisterhoods and Brotherhoods have undertaken the sole support of the religious school, the youth program, adult education work, etc. I know of a few P-TA's who for years have financed school libraries, equipment and the salaries of specialized teachers in the school.

TEMPLE EXPENDITURES

SOME TIME AGO I attended a meeting of temple officials where I heard the president of a prominent congregation bemoan the fact that so large a part of his synagogue's budget was being expended on salaries. Eighty per cent was the figure he quoted. As the leader of a synagogue free and clear of capital debt, he failed to appreciate that all his temple had to sell (using a trade vulgarism) were personal services. There is no

inventory or merchandise on the shelves to dispose of, excepting good-will, public enlightenment and religious inspiration. These are the intangibles which which our temples deal. To the degree that we succeed in these objectives, to that extent will our synagogues thrive and progress. Alert officials are assigning larger portions of their budget, for example, to the religious school, in order to obtain the finest of instruction, equipment and facilities.

In a recent survey I made on Reform temples in the metropolitan area, the percentage of the budget assigned for religious education varied from 10 to 35 per cent, with the average about 18 per cent. This recognition of the value of religious education of the child and youth is heartening and upsets the trend of past years to relegate the Sabbath school to a secondary plan in synagogue life. The obligation for bringing more young folks into synagogue activity is being appreciated, judging by the growth of youth groups, the increase in scope of the national federations of temple youth and the engaging of assistant rabbis and group leaders for specialized direction. Adult education, too, has become an important phase of the temple program and ever-increasing budgets are being assigned for visiting speakers, Jewish musicians and course leaders.

Finally, a sensible expenditure in the direction of publicity, advertising and public relations is warranted. I by no means advocate a flamboyant commercial exploitation of the program of the temple but I am a firm believer that the activities of the synagogue deserve a significant place in the community, press and radio. We have a tendency to underplay the role of the synagogue in community living. A few dollars invested in this direction will produce surprising results in more attractive literature and bulletins, adequate newspaper space and radio programs.

TEMPLE SECURITY (Reserve and Foundations)

IT IS BUT recently, with the renaissance of interest in our synagogues, that a few temples have begun to think in terms of building reserve funds and foundations for future contingencies and expansion. Our universities have indicated the way for many years in soliciting large grants and endowments from private and business foundations. We have been most negligent in this area. Rabbi Jacob J. Weinstein of Chicago has indicated our lack of progress in his article: "Have You Done Justly By The Mother Institution In Israel?" (KAM Bulletin, December.)

"From time to time it is unhappy duty to listen to the complaints of older folks who feel that they are being neglected by their children. On rare occasions the complaint is that the children, having grown prosperous, have even failed to share their prosperity by making the old folks a little more comfortable. You can well understand that there are few tasks amidst the variety that come to me in my calling that are more repugnant than this of having to remind sons and daughters of their obligations to their parents.

"In a less personal, though no less poignant way, the synagogue—the mother institution in Israel—makes the same complaint. She sees her daughter institutions — the charities, the welfare funds, the defense organizations, richly, sometimes lavishly maintained, while she is fed on strict economy rations. These daughter institutions take capital reserves, unemployment insurance, sickness benefits, severance pays, retirement funds, in their strides. The synagogue still, for the most part, finds itself outside the circle of these modern safeguards against catastrophe. I have heard of instances where certain individuals have given \$25,000 to the Combined Jewish Appeal and \$100 to their synagogue.

"I am convinced that it is just thoughtlessness that accounts for this neglect. Once one thinks about it, one must admit that the synagogue must maintain itself as the most meaningful and vital institution in Jewish life."

Those temples who have begun to build reserve foundations have exploited the following sources:

- ✓ An appropriation for the reserve is included annually in the expense budget, based on a percentage of the total budget.
- ✓ Annual operating surpluses from cemetery and synagogue.
- ✓ All or part of the proceeds derived from the bronze memorial tablet and memorial book.
- ✓ A number of congregations that are free from capital indebtedness require new members to make a contribution to a reserve fund or an endowment fund which is earmarked for the future security of the synagogue. This requirement is based on

the theory that the old members at one time or another made contributions to the building fund and there is no good reason why new members should be exempt from making a contribution for the future security of the synagogue.

- ✓ Outright substantial donations by members (\$250 and over).
- ✓ Outright grants and bequests.
- ✓ Transfer of stocks and bonds where tax situation is unfavorable.
- ✓ Insurance policies designating the congregation as the beneficiary. (Temple Israel in Duluth is a prime example.)
- ✓ Real estate transfers, whereby parcels of property owned by congregants are assigned to the synagogue, the current income going to the congregation.
- ✓ Yearly beneficiaries from personal or business foundations.
- ✓ Stock interest or outright interest in business concerns owned by congregants, the most notable example of which is Temple Beth El in Providence, Rhode Island.

A STANDING COMMITTEE on bequests and gifts should be formed in every synagogue with this as its only duty, for the work requires unusual assets of technical knowledge, diplomacy and contacts. This committee should include well-regarded and influential members, a few attorneys, and at least one accountant and an insurance man. A tactful educational program should be outlined and advantage taken of all forms of publicity.

Practical businessmen write their wills at a very early age. One of the subjects which the committee should develop is the vital necessity of having the synagogue made a participant in the estates left by its members. The committee should prepare a sample copy of the paragraph to be inserted in every will specifying the synagogue as the beneficiary. These copies should be mailed to every member who is an attorney, with an appropriate letter asking him that when he writes a will he might suggest to his client that the synagogue be remembered.

The bequests and gifts committee should also contact accountants, insurance brokers and others who are in a position to make suggestions regarding wills. Pamphlets could be provided and many other suggestions and ideas will become obvious. The committee can also announce periodically in the synagogue bulletin that its services are available gratis for confidential advice regarding forms of synagogue bequests.

THE SYNAGOGUE BULLETIN should be used to publicize bequests left to the synagogue. This may serve as an example to be followed by other members. Articles should be inserted in the bulletin regularly under the heading "Remember the Synagogue in Your Will."

In a recent survey which the writer has made of 201 Reform congregations (Congregational Budget and Membership Income, published by Commission on Synagogue Activities of the Union of American Hebrew Congregations, New York) representing 85,000 families, it was found that the average per family contribution to the synagogue was \$126.95 per year.

It might be interesting to compare the per family support of the synagogue with that of other denominational groups. With possibly the highest level of income of all religious groups, we have yet to reach the same degree of financial responsibility that other churches have attained.

The 1954 joint department of stewardship and benevolence report shows per family contributions to be as follows:

Free Methodists	\$207.56
Seventh Day Adventists	197.24
Wesleyan	155.42
Brethren In Christ	136.64
Church Nazarene	134.72
Presbyterian (Orthodox)	128.40
201 Temples (UAHC)	126.95

In proportion to the support given by these church groups to national programming, the upkeep of the central church council and missionary work abroad, we fall short by an alarming amount.

ALL IN ALL, this report indicates that based on previous studies and spot checks, there has been a tremendous growth in facilities, program and budget in our synagogues and we have met this development with a minimum of strain and disruption. Virtually all of the congregations are in a healthy financial state even though there must be pressures and resourceful projects to meet the annual fiscal needs. Much needs to be done to lift the level of membership income from dues to relieve the strain of extra fund-raising activity. Far-seeing officials must meet the challenge of building up reserve funds and foundations through endowments, grants and bequests, to secure their respective congregations against any possible future economic contingency.

Training Women for Community Leadership

A NEW nationwide program to train women for leadership in Jewish community affairs, and to encourage broad citizens' understanding of tremendous community changes rapidly taking place, has been launched by the National Council of Jewish Women.

The 64-year-old educational and service organization of volunteers has trained 20 women leaders from all parts of the country to take the lead in establishing community study programs in the affiliated Sections of the Council, for its whole membership. The 20 women were brought on scholarships from the national organization to a country inn in Greenwich, Conn., for one of the most intensive seminars for volunteer leadership ever held. Lasting 10 days, it concentrated on community problems growing out of shifting and expanding population trends, attempts to make use of new knowledge of the sciences, and revised popular attitudes in this uncertain age.

EXPERTS representing a wide range of Jewish interests briefed and were quizzed by the women at the seminar. The project was considered of such interest by leading organizational professionals that the NCJW did not receive a single rejection of its invitations to speakers. The Council's top leaders were present from all parts of the country.

The 20 women attended 40 "demonstration Sections" this month to help inaugurate the community study programs. They will later visit another

80 Sections. All of the organization's 240 Sections, with their 110,000 members, are expected to be involved during the next two years.

The 40 Council Sections where the women went this month are: Lake Charles, La., and Atlanta (Mrs. Lazare Levy, New Orleans, La.); Charleston, S. C., and Tampa (Mrs. Samuel Gertman, Miami); Dallas and Tulsa (Mrs. Alfred Blumenthal, El Paso, Tex.); Corpus Christi and San Antonio (Mrs. Albert A. Goldstein, Houston); Yonkers, N. Y., and Fresh Meadows, L. I. (Mrs. Murray Davis, New York City); Utica, N. Y., and South Bay N. Y. (Mrs. Irwin Alpern, Buffalo); Lakewood, N. J., and Maplewood, N. J. (Mrs. Bernard Bachman, Verona, N. J.); Newark and Teaneck, N. J. (Mrs. Franklin A. Moss, North Essex, N. J.); Worcester, Mass., and New Haven (Mrs. Jack Schechter, Bayonne, N. J.).

Norwalk, Conn., and Springfield, Mass. (Mrs. Fred Rubman, Westport, Conn.); Park Forest, Ill., and St. Paul (Mrs. Isidore Weiss, Milwaukee, Wis.); Denver and Omaha (Mrs. Jules Kopp, St. Louis, Mo.); Columbus and Canton, O. (Mrs. Daniel Wasserman, Cleveland); Terre Haute, Ind., and Dayton (Mrs. David Cook, Indianapolis); Shenando Valley, Pa., and Wissahickon, Pa. (Mrs. Leonard Abrams, Philadelphia); Butler, Pa., and Erie, Pa. (Mrs. Elliot Lasser, Pittsburgh); Baltimore and Wilmington (Mrs. Charles Feldman, Alexandria, Va.); Norfolk and Montgomery County, Md. (Mrs. Irving Goldman, Charleston, W. Va.); Modesto, Cal., and Portland, Ore. (Mrs. Homer Goldblatt, Tacoma); California-Peninsula and Phoenix (Mrs. Zigmore Harris, Long Beach, Cal.).

PUBLICATIONS ABSTRACT

American Jewish Community

WORDS THAT PRESERVE — Judah Pileh. An appeal for increased use in this country of Hebrew expression. Congress Weekly, Nov. 11, '57.

Building Maintenance

THE MODERN GYMNASIUM — Catholic Property Administration, November-December, '57.

Education

CHILDREN'S INTERESTS — EFFICIENT ON THE ELEMENTARY CURRICULUM — Harold G. Shane, Pedagogic Reporter, September, '57.

BAR MITZVAH AS A STAGE IN JEWISH EDUCATION — Jack J. Cohen, Pedagogic Reporter, September, '57.

A STUDY CONCERNING THE OPTIMUM AGE FOR CONFIRMATION — Alan D. Bennett. Are 9th grade pupils ready for so profound an experience? Jewish Teacher, November, '57.

GOALS OF JEWISH EDUCATION — Samuel Dinen, The Reconstructionist, Oct. 20, '57.

CURRENT TRENDS IN YESHIVA EDUCATION — Rabbi Chaim Medetsky, Jewish Parent, October, '57.

THE SIDDUR AT HOME AND SCHOOL — Rabbi Meyer Fendel, Jewish Parent, October, 1957.

METHODS OF TEACHING SLOWER STUDENTS — Brother John J. Keegan, Catholic School Journal, September, '57.

Finance

STOP DEFICIT FINANCING — A. Ian Burnett. A warning to institutions that a financial crisis looms ahead. Presbyterian Record, November, '57.

Public Relations

HOW TO GET PEOPLE TO COME TO YOUR PROGRAM — Julian N. Jablin, The ABCs of publicity, Adult Jewish Leadership, September, '57.

Religion

PASTORAL THEOLOGY: A DISSENT — Myron M. Fenster. A critique of pastoral counseling. One in a series of articles on this subject. The Reconstructionist, Nov. 13, 1957.

RELIGION IN THE PUBLIC SCHOOLS: A CASE HISTORY — Spencer Rich. Congress Weekly, Oct. 21, '57.

HELPFUL HINTS

TWO GIANT wall charts, in two colors, showing the books of the Bible, are available from Torah Umesorah, New York, N. Y. One chart lists the books of the Torah, Prophets and Writings; the other chart lists all the portions of the Torah. In Hebrew. Each chart is 23"x29", sells for 50c.

IF YOU'RE called upon to prepare posters or bulletins, you'll appreciate Speedball Elementary Alphabets by Ross F. George. This 24-page booklet demonstrates the fundamentals of lettering. Available for 25c from the Hunt Pen Co., Camden 2, N. J.

A NEW Hanuka pageant that can be presented from the pulpit at a regular service has been written by Rabbi Robert Raab, Temple Shalom, Chicago, Ill.



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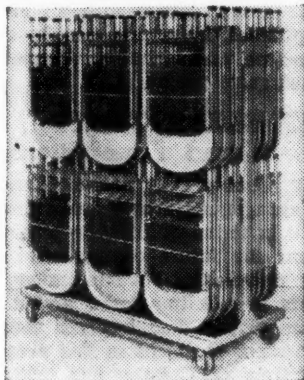
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Council President

Mrs. Moise S. Cahn is national president of the Council of Jewish Women who are conducting a nationwide training seminar for feminine community leadership.

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WITH THE RABBIS

RABBI WOLFE KELMAN, executive vice-president of the Rabbinical Assembly, will leave in Spain, Germany, and England. HONORED RABBIS: Dr. A. M. Hershtman was recently honored at a dinner for his 50th year of association with the West London Congregation in England. The Conservative leader reportedly will serve to enhance the overseas development of the new Conservative World Council of Synagogues (NJP, Nov. 22).

RABBI MAX GELLER of Congregation Beth Jacob, Houston, boasts he is the only Texas-born rabbi now officiating in Texas. He boasts also that his two sons, both rabbis, are the seventh generation of a rabbinical family. . . . In 1865 Rabbi Jacob Geller came from Austria to Galveston, Tex. Max Geller was born in that city and moved to Houston. His sons, Yonah and Michael, hold pulpits in Corpus Christi, Tex., and in Norwich, Conn., respectively. Rabbi Max Geller and his son Yonah had occasion to occupy the same pulpit at Sabbath services recently. They attended the bar mitzva in San Antonio, of Donald Marcus, whose parents are Rabbi Max Geller's niece and nephew.



Rabbi Klavan

DR. ABRAHAM J. FELDMAN of Hartford, Conn., past president of the Synagogue Council of America, has been named national chairman of the international affairs commission of the Synagogue Council of America. . . . Governor Edmund Muskie of Maine has appointed Rabbi David Berent of Lewiston, Me., to a five-man board of mediators for the arbitration of labor-management disputes. . . . Rabbi Aryeh Lev of Brooklyn, director of the National Jewish Welfare Board commission on Jewish chaplaincy, has been invited to accompany Chaplain Charles Carpenter, Air Force chief of chaplains, on a flying mission to Europe to study administrative problems of overseas chaplains. The mission leaves Dec. 12 and

will visit Air Force installations in Spain, Germany, and England. HONORED RABBIS: Dr. A. M. Hershtman was recently honored at a dinner for his 50th year of association with the West London Congregation in England. The Conservative leader reportedly will serve to enhance the overseas development of the new Conservative World Council of Synagogues (NJP, Nov. 22). Rabbi Herman E. Snyder of Sinai Temple in Springfield, Mass., has become the first Springfield rabbi to be officially voted life tenure. . . . A crystal anniversary dinner in Philadelphia has marked Rabbi Sidney Greenberg's 15th year as spiritual leader of Temple Sinai. The event also celebrated Rabbi and Mrs. Greenberg's 15th wedding anniversary and the rabbi's 40th birthday. . . . Three executive vice-presidents of national rabbinic bodies were recently honored at a reception by the Federation of Jewish Philanthropies in New York. Receiving awards were Rabbi Wolfe Kelman of the Rabbinical Council of America, Rabbi Israel Klavan of the Rabbinical Council of America, and Rabbi Sidney Regner of the Central Conference of American Rabbis. . . . Congregation Emanu-El of New York City has invited its guests to a dinner and dance honoring Rabbi Nathan A. Perilman for 25 years in the rabbinate. . . . Rabbi Rudolph Weiss was honored recently at a dinner-dance by Carnegie Synagogue in Pittsburgh of which he is spiritual leader. . . . The silver anniversary of Rabbi Abraham Feinstein as spiritual leader of Mizpah Congregation in Chattanooga, Tenn., was celebrated recently. . . . Rabbi Harry Jolt, who is completing 10 years as spiritual leader of Beth Judah Congregation, Ventnor City, N. J., was honored recently by his congregation at a reception.

RECENT APPOINTMENTS

DR. DAVID RUDAVSKY as Associate Professor, Hebrew Department, New York University.

PHILIP PERLMUTER as administrative director, Temple Emanu-El, Miami Beach, Fla.

SHELDON BAUMGARTEN, as executive director, Agudath Israel Hebrew Institute, Miami, Fla.

DR. SOLOMON ABRAMS as chairman of the public relations committee of the National Council for Jewish Education, New York, N. Y.

SIGMUND M. COHEN as chairman of the American Zionist Council.

ABRAHAM SHAPIRO as editor-in-chief of Commentator, undergraduate newspaper of Yeshiva College, New York, N. Y.

RABBI AVIGDOR CYPERSTEIN as Chief Rabbi of Argentina.

DR. SIDNEY SHINDELL as medical director of the Joint Distribution Committee, New York, N. Y.

ZVI EDELSON as principal of the newly established Union Hebrew High School, Los Angeles, Cal.

GEORGE POMERANTZ as educational director of Beth El Congregation, Baltimore, Md.

DR. OTTO SCHIRM as West Coast director of the American Jewish Congress, Los Angeles, Cal.

RABBI SAUL C. FRAMOWITZ as managing editor of Young Israel Viewpoint, national organ of Young Israel.

DR. HENRY RAPHAEL GOLD as president of the Mizrahi-Hapoel Hamizrachi National Education Commission.

SIDNEY ROSENZWIG as president of Agudath Achim, Savannah, Ga.

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Books and Religious Articles

'Pursuit of Equality': US Jews' Half-Century

By ABRAHAM BURSTEIN

THE PURSUIT OF EQUALITY: A HALF CENTURY WITH THE AMERICAN JEWISH COMMITTEE, \$6.00 (Crown Publishers).

This is one of the most remarkable illustrated records ever produced by a Jewish Organization. After brief introductory words by Blaustein and Engel, the story ranges from Kishineff to Jewry's present disabilities; through Marshall, Adler, Lehman, and the Committee's many other distinguished officials; through wars, Hitler, Sovietism, and the thousand historical vicissitudes which inevitably have struck hardest at the Jew. The writing was by Frederick E. Robin and Selma G. Hirsch; the design by Irv Koons; the production by Lewis W. Gillenson. The greetings and congratulations of President Eisenhower are reproduced on the jacket. The pictures range from ancient documents to photographs of recent desegregation disturbances. An indispensable document of this day and century.



Burstein

PUPIL'S ACTIVITY BOOK, for History of the Jews in America, by Deborah Pessin; illustrations by Jessie B. Robinson, \$1.35 (United Synagogue Commission on Jewish Education).

The Pessin-Robinson combination has provided a workbook unparalleled among modern Jewish texts. All who have used the history will welcome the additional help proffered by their latest book.

HOLIDAY SURPRISE!, by Robert Garvey, \$1.50 (Ktav).

With the always praiseworthy illustrations of Ezekiel Schloss and Cyla London, Mr. Garvey has added to his list a delightful peek-a-boo fold-up book, in spiral binding, with all the cutouts and openings and surprises that children love. For Shabbos and all the holidays.

GOOD HOUSEKEEPING'S "BEST BOOK" SERIES, edited by Pauline Rush Evans, \$2.95 each (Prentice-Hall).

This column happily reverts to its original status as a recorder of the best new juvenilia to commend to the highest the six books herein briefly described. No better children's reading has appeared in these times. The

"Best Book Adventure Stories" has Kipling, Mark Twain, Verne, Defoe, Dumas, Stevenson, and many others; Tom Sawyer, Robin Hood, Monte Cristo, Sinbad, Ali Baba, Sir Lancelot, and the rest. "Animal Stories" presents Kipling, Phyllis McGinley, Burgess, Lofting, Lewis Carroll, de la Fontaine, Seton, Salten, and London, among many others. In "Bedtime Stories" we meet almost fifty authors—Andersen, the Grimms, Stevenson, Milne, Lear, and the rest of the greatest writers for children. Next are the "Fairy Tales," with many of the previously mentioned authors represented. "Fun and Nonsense" brings us also Ogden Nash, Thurber, Sandburg, Tarkington, Eugene Field, O. Henry, and their compeers. And the splendid "Nature Stories" adds Burroughs, Thoreau, Beebe, Carson, and Fabre to the already magnificent roster. The format is of the finest; the editor may take her bow with her authors, as well as Good Housekeeping Magazine which sponsored the series, and a notable list of artists including Mel Hunter, George Wilde, Irma Wilde, Robert Ball, Don Sibley, and Dan Noonan. There is not a single place to which any group, racial or religious, might take exception. Nor will the enjoyment of these volumes be limited to the young; no one is too old to enjoy the selections once again, as well as those one may peruse for the first time.

A TEEN-AGE INTRODUCTION TO JUDAISM, by Samuel M. Burstein.

By reprinting 20 confidants' short addresses on the major factors of Jewish belief and observance, this Ottawa rabbi has made it possible for other rabbis and congregations to employ an excellent compilation of students' material. Brilliantly planned and produced.

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LIFE IN ISRAEL

Books About Nazis Are Best-Sellers

By LEO HEIMAN

WHAT ARE Israel's current best-sellers? The answer to this question, according to a survey conducted by a local magazine recently, is more than surprising. It seems that books written by Nazis are a bigger success in Israel than anything else, except the Bible which is still bestseller No. 1 for the seventh consecutive year.

Heading the list of current bestsellers is a book about SS Colonel Otto Ekorzeny, the captor of Mussolini and kidnaper of Horthy. Running a close second is "The Cross of Iron," by Willi Heinrich, which is sold in Israel in German, English and Hebrew.

Field-Marshal Rommel's book, "Die Infanterie Greift An," translated into Hebrew by the Israel Army Publishing Press, has been selling like hot cakes here. Other German books which reached bestseller status in Israel are "The First and the Last," by Luftwaffe General Adolf Galland, "The Schelleberg Memoirs" and "Rommel the Desert Fox."

HEBREW publishers complain that this fad for Nazi books is ruining their business, especially so since almost every book of military value is promptly translated into Hebrew by the Israel Publishing Press and printed by the thousand. To break even on a new Hebrew book, the publisher must sell 9,000 copies, and few books by Israeli writers reached that ceiling this year, except for war books about the Sinai campaign.

By comparison, "The Cross of Iron" sold over 30,000 copies so far in all three languages and in

hardcover and paperback editions. There are over 20,000 orders for the Israel army's "Official History of the War of Independence," which was not even published yet, and the Skorzeny book, "Commando," was sold out as soon as it hit the bookstalls and newsstands in this country.

U. S. ARMY JEWS IN BRITAIN

LONDON—Approximately 700 U. S. Jewish servicemen are stationed in the British Isles, Lt. Stanley Steinhart, chaplain with the American forces in this country, said recently.

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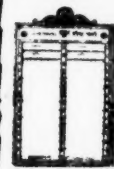
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WHAT FOODS THESE MORSELS BE

Even After a Holiday, Balabosta Must Feed the Family — So Use Leftovers

By SARAH LEIBER

It may be hard to think of food today, after yesterday's kitchen work, and dining room pleasures. But the balabosta is faced with problems of family feeding, even the day after a holiday. In fact, there are some special problems today. Did you, too, have a lot of turkey leftover? Of course, we all did. And nice as it is to be able to tell the



Sarah

young people to help themselves to cold turkey, and to make sandwiches, we do want to get more meals from the bird.

OF COURSE, there is always turkey hash, an American day-after-Thanksgiving favorite. It is good. But there are many other more imaginative ways of using leftover poultry, or meats of other kinds. It may even be so deliciously prepared that you will want to cook some poultry just for these different dishes. They are good for family service, and for parties as well.

BUFFET TURKEY SALAD

2 cups diced cooked turkey

2 cups cooked rice
¼ cup French dressing
1 cup diced celery
¼ cup diced green pepper
¼ cup mayonnaise or salad dressing
salt and pepper
lemon juice
salad greens
jellied cranberry sauce
devilled eggs (optional)

COMBINE THE turkey, rice and French dressing. Chill. Just before serving combine the mixture with the celery, green pepper and mayonnaise. Taste and add desired amount of seasoning and juice. Arrange on a platter or salad bowl. Surround with greens. Garnish with slices of cranberry sauce and devilled eggs. Serves eight.

JELLIED TURKEY PINEAPPLE LOAF

Pineapple Layer:

1 pkg. kosher lemon flavored gelatine dessert
¼ cup boiling water
1 cup pineapple juice
juice of 1 lemon
1½ cups well drained crushed pineapple
½ cup grated carrot

Turkey Layer:

1 pkg. kosher lemon flavored gelatine dessert
¼ cup hot broth
1 cup cold water
grated rind 1 lemon
2 tbsps. lemon juice
1 cup finely chopped turkey (leftover, cooked)
1 cup finely diced celery

¼ cup sliced stuffed green olives
salt and pepper to taste

MAKE PINEAPPLE layer

first by dissolving gelatine. Stir in carrot and crushed pineapple. Blend and cool until the mixture is thickened. Pour into a 1½-quart mold or pan which has been lightly oiled. Chill until set. Make the turkey layer and pour on top of the chilled and set pineapple layer. Chill until firm. To make the turkey layer: Dissolve the gelatine in the broth. Add cold water and stir until well blended. Cool until the mixture is thickened. Add the remaining ingredients, and season to taste. When the mold is completely set, turn out on a bed of shredded salad greens and garnish with strips of pimiento, green pepper, olives or other desired garnishes. Serves 10.

NOODLE AND TURKEY CASSEROLE

1 8-oz. pkg. broad noodles
1 green pepper, chopped
3 tbsps. shortening or schmaltz
3 tbsps. flour
½ tsp. salt
½ tsp. pepper
1½ cups broth or tomato juice
2 cups diced cooked turkey
¼ cup sliced mushrooms (canned or fresh)
4 hard-cooked eggs, sliced

COOK NOODLES in boiling salted water as directed on the package. Drain and set aside. Sauté the green pepper in the shortening until tender but not brown. Blend in flour and seasoning. Add broth or tomato juice and cook until thickened, stirring constantly. Arrange noodles, sauce and remaining ingredients in alternating layers in a greased casserole with a layer of noodles on top and bottom. Bake 30 minutes at 350 degrees. Serve hot. Serves six.

TURKEY SOUFFLE

2 tbsps. fat
2 tbsps. flour
1 tsp. salt
dash of pepper
¼ tsp. paprika
¼ tsp. onion powder
1½ cups broth
½ cup soft bread crumbs
3 eggs, separated
2 cups chopped cooked turkey

¼ cup chopped mushrooms (optional)

1 tsp. lemon juice

¼ cup chopped parsley

HEAT THE FAT or shortening and blend in the flour and seasonings. Add broth and cook until thickened, stirring constantly. Add the crumbs. Beat the egg yolks until light in color. Add a small amount of the sauce and stir. Then gradually add the sauce and crumb mixture to the beaten yolks, stirring to prevent curdling. Cool. Fold in beaten egg whites, turkey, mushrooms and lemon juice. Pour into a greased soufflé mold or individual cups. Set in a pan of hot water and bake 20 to 35 minutes (depending on size of molds) at 350 degrees. Serve at once. Serves six.

A Word to the Wives
AS WITH ANY other leftover perishable food, especially

meat, be sure to refrigerate your turkey properly. It should be lightly wrapped to prevent drying out. Stuffing should be removed from the cavity and refrigerated separately.

When preparing dishes from leftover meats, do the cutting up just before cooking time. The more cut surfaces there are, the more chances for spoilage.

WHEN ADAPTING recipes from your general cookbooks or from newspapers and magazine columns, remember you need not throw away the idea because it looks very un-kosher. You may use substitutes for many of the ingredients. For instance, in sauces, broth or tomato juice substitutes very well for the milk called for. Same goes for biscuits and muffins. The kosher cook finds her imagination stands her in good stead. And she needn't keep her repertoire small because of habit or timidity.

Looking Backward

Through Issues of The POST

20 YEARS AGO

An eight-month maximum of 8,000 Jewish immigrants was announced by the Palestine government setting a political high level for Jewish immigration.

10 YEARS AGO

British forces scoured the countryside near Haifa for 187 refugees from the immigrant ship *Allyia* which evaded the British blockades. . . . At least 20 deaths resulted from a Stern Gang raid in Jerusalem. . . . Seven hundred guards and officials of Oswiecim camp in Poland were tried for participating in the murder of 1½ million Jews and hundreds of thousands of others. . . . Rabbi Benjamin Schultz, formerly of Temple Emmanu-El of Yonkers, N. Y., urged the National Conference of Christians and Jews to investigate communism in churches. . . . At least 32 per cent of Jewish women in the American zone of Germany were shown to be expectant or nursing mothers.

FIVE YEARS AGO

Fifty-two Israeli rabbis, including Chief Rabbi Itzhak Halevi Herzog and Ben Zion Hai Uziel, sent an appeal for clemency to President Truman on behalf of Julius and Ethel Rosenberg, convicted atomic spies. . . . Ludwig Lewisohn castigated officials of half-kosher Long Island Hospital as "fighting for extinction." A brief POST survey

showed Long Island Jews wanted the hospital to be all-kosher.

ONE YEAR AGO

The Agudath Israel, ultra-Orthodox group, sent a strong protest to President Eisenhower asking for a probe on a statement by Dean Edwin Wright, who briefs foreign service officers and clerical personnel in the state department. Wright said that Orthodox Jews are a non-productive element of American society. . . . "The movie 'The Ten Commandments' was called majestic before the intermission—but then turned into a pure Western—by POST columnist Joseph Gale.



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Cleveland Rabbi Swamped With Praise From Clergy, Non-Jews for Stand on Religion in Schools

By JANICE KAPLAN

CLEVELAND, O. (NJP) — A powerful protest by a prominent Cleveland rabbi against a Catholic priest's attack upon "Godless" public schools has won overwhelming community support here this week.

COUNTLESS LETTERS, phone calls from persons all over Ohio, all Christian denominations, and every walk of life, showered upon Rabbi Barnett R. Brickner, spiritual leader of the 2,400-family Fairmount Temple (Reform), who challenged in a Nov. 19 article in the Cleveland Plain Dealer a sermon by Rev. William Novicky, assistant diocesan superintendent of the Catholic schools here.

Novicky had called upon the Knights of Columbus "to use every means possible to restore God to the classroom."

"As a minister of religion familiar with public school teaching," Rabbi Brickner answered, "I say there are ways in which God is present. In teaching humanities, inculcation of brotherhood, inter-group relationships, emphasis on justice, decency, honesty.

"This in my judgment is God

in the classroom. True, it is not a Catholic, Protestant nor Jewish God, but is the universal God of Hebrew-Christian prophetic tradition.

"IT SEEMS what Fr. Novicky really wants is a sectarian God in the classroom and the teaching of sectarian religion. It would be a breach of the fundamental constitutional doctrine of separation of church and state. It would create disunity."

NON-JEWISH educators, ministers, political figures, lawyers, clubwomen and other community leaders were in the forefront in praising the rabbi for courage and forthrightness in making a public stand.

"I know the vilification and abuse that could follow such action," wrote a foremost Protestant clergyman. "God bless your brave defense of the public schools and firm support of the separation of church and state. Only a man whose thought is close to God could aptly expose evil of this kind."

A HEARTY AMEN written by a noted suburban educator: "Public schools of this country do not have the same objective as the Catholic church; a fact Fr. Novicky chooses to ignore."

In an exclusive interview with The POST and OPINION, Rabbi Brickner, former president of the Central Conference of American Rabbis (CCAR), admitted he was somewhat surprised at the volume of approval from all over the state. To date only two letters and two phone calls were opposed, all from Catholics.

"Interesting, however," Rabbi Brickner stated, "is that I have received communications from many Catholics, too, approving my stand. Some ask not to be identified.

"One man said: 'I am from Ireland. I know what happened to the church-state educational

system there. I don't want to see it here."

"I AM ALSO somewhat surprised at the remarkably high caliber of people answering the article," added Rabbi Brickner. "It seems to indicate a powerful latent anti-Catholic feeling. It shows a strong but suppressed fear lurking in people at the thought of sectarianizing schools."

Many letters attacked outright the "insidious undermining of public schools under the guise of preaching about God in the hope of ultimate destroying public schools system."

Fr. Novicky discounted the given reasons of Russia's dominance in developing satellites. "The clue can be found in Washington's words: 'We shall maintain liberties only if guarantee religious education of youth.'"

Fr. Novicky called the satellite "a symbol of highly efficient, thoroughly mechanized society . . . containing inward seeds of destruction."

Rabbi Brickner's response called this non-sequitur.

"I am as strongly opposed to Russian Godlessness and materialism, as Fr. Novicky, but opposition to Russia is no logical reason for introducing a sectarian God into the public schools.

"Catholics always engage in a

power struggle with Russia, Vatican versus Comintern; the acknowledged objective of the church is conversion of the whole world to its viewpoint. Opposition to Russia serves the church to achieve its goals. It accomplishes this by saying Russia is an enemy and Godless. Both of these may be valid but shouldn't make justification for imposing a sectarian God and

sectarian religious teaching on public schools."

RABBI BRICKNER said he felt impelled to speak out as an American citizen for the public school system and all it means for democracy, unity, brotherhood. No greater instrument is in use for promotion of these ends, he said.

"I am opposed to every attempt, no matter by whom, to sectarianize public schools."

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RABBI — Spiritual leader and Hebrew and Sunday School teacher for congregation in a South Dakota town of 25,000 persons in which there are 23 Jewish families, 12 children between 7 and 13. Conservative group. Ideal for older couple desiring small congregation. Write M. Guttmann, Orpheum Theatre, Aberdeen, S. D.

Yeshiva Fencers Ready to Open 12-Match Slate

NEW YORK (Special) — Yeshiva University's fencing team, victorious in 29 of 34 contests over the past three years, will meet 12 opponents during the 1957-58 season beginning Dec. 2, it was announced by Bernard Sarachek, director of athletics.

The "Mighty Mites," coached by Prof. Arthur Tauber, former NYU inter-collegiate champion, had a 10-3 record last season, finishing strong with five consecutive wins. All of last year's opponents have returned to the schedule, except for Newark College of Engineering. The Yeshiva team will be led by Captain Jack Chintz, Newark, N. J., senior.

Fencing, basketball, wrestling, and tennis comprise the inter-collegiate athletics program at Yeshiva, the first American university under Jewish auspices. All members of varsity teams are undergraduates at Yeshiva College, the University's college of arts and sciences for men, Manhattan.

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NORTHROP CHARACTERISTIC?

NO ONE WILL question the right of the author of the third in the series of articles on Northrup's Jewish community, which clearly is a new suburb just outside New York, to paint the dismal picture of Jews of that community.

But care should be taken that Jews of all communities not be judged by the unattractive neighbors of the author of the Northrup series (the third in the series appears in the current issue of Commentary).

THAT NO JEWISH community is perfect, that every fault she ascribes to the Jews of her community can also be found in Jews in other communities, and that the American Jew of today is not a particularly noble character—all of this is not a new disclosure.

The primary fault with reports of this kind is their lack of depth in time. If the depravity (from a Jewish standpoint) the author wallows in is a continuing feature of Jewish life over a period of years and there is no improvement, then indeed all is lost. But in 10 years (Northrup grew from 80 Jewish families to 1,000) we don't expect to achieve the Golden Age of anything, whether it is Judaism or a traffic system, or perhaps even an intelligent Jewish life in a community.

FOOD FAIR STORES WRONG

BIG BUSINESS often has the idea that might makes right, we are told, but in our experience big business suffers not so much from a policy of riding roughshod over opposition, but from the inability to adjust itself to new situations because of huge size.

That is why we are somewhat amazed at the brazenness of the Food Fair Stores in Miami.

For the top executive of the sprawling chain lives in Miami, and has been in touch with the situation.

IN MIAMI, the Vaad, the over-all body supervising kashrut in that city, had given the seal of its approval to the three kosher food markets operated by Food Fair in conjunction with their regular stores, which also sell non-kosher food.

Readers of The POST and OPINION will recall the storm of opposition aroused by Food Fair when they invaded the precinct of what heretofore had been the inviolate territory of the kosher butcher.

The Vaad held that any merchant had the right to ask for and receive supervision, and thus the issue was resolved in favor of Food Fair because of the scrupulous honesty of the Vaad.

BUT NOW COMES Food Fair and institutes a new practice, and tells the Vaad after the fact that it will proceed as it pleases, Vaad or no Vaad.

Whether the Food Fair is within its rights from the standpoint of kashrut practices in its new program of selling kosher chickens, packaged to be sure, in its non-kosher food markets, we can't say. That is a matter for the authorities.

But what unquestionably is wrong is for the Food Fair to attempt to bull its way through without consultation with the Jewish authorities.

We strongly advise Food Fair to seek to work out its problems with the Jewish authorities in charge. If they have a grievance, then they have a right to voice it. But to tell the Vaad that they intend to do as they please and to refuse to consult with this upright voluntary agency, which takes upon itself, to guarantee that frauds will not be perpetrated on those who seek to observe kashrut, is hardly the right way.

LEADERSHIP LACKING

THE LESSON in what happened to the civil rights resolution at the General Assembly of the Council of Jewish Federations and Welfare Funds (NJP, Nov. 22) in New Orleans is the lesson which we thought had been learned at the time of Chamberlain and his umbrella—appeasement.

Fundamentally, this is a reflection on leadership.

That this would happen to the Council of Jewish Federations and Welfare Funds is an eye-opener.

This agency has been the strongest national Jewish organization for a number of inherent reasons—such as its control of the purse strings, etc. — but it seems to have allowed the American Jewish community to pass it by—at least in this one instance, if not in others.

HAD NO OTHER national Jewish organization faced up to the specifically same situation — with the Southern membership demanding that no action be taken — there might have been some excuse. But every national Jewish organization from the American Jewish Committee, to the ADL to the American Jewish Congress, and, of course, all our rabbinical bodies, have already taken strong stands for integration.

The majority of the delegates to the General Assembly wanted to pass a strong civil rights resolution. This was obvious even from the reports of the sessions in last week's POST and OPINION.

The leaders of some Southern Jewish communities were correct in explaining their position. No one — and this paper's editorials have asked for understanding of the plight of these communities—can take the position that this is not an explosive situation. Each Jewish community in the South must seek to take what it believes is correct action.

But by the same token, the Jews of other parts of the United States have rights, too, and if in their belief the Jewish position on integration must be enunciated for impelling reasons of fairness and justice, then these rights must not be taken away from them.

The EDITOR'S CHAIR . . .

IF PERHAPS we understand the motivation of the kind of criticism which we find in the Northrup case (see editorial on this page) we may be better able to judge the findings which show how shallow is American Jewish life today.

This is a process of devaluation.

The communists employed this to its fullest when they ridiculed religion and love and loving kindness and the other human precepts which Judaism introduced to western civilization.

Love they equated with sex, and sex is something that the dogs and other animals indulge in for gratification. Therefore, love is nothing more than sex, and such things as marriage and family life are bourgeois concepts, products of an industrial civilization which used these as an opiate to make the workers forget how miserable was their existence.

NOW LET'S TAKE the complaints against Northrup and its Jewish community.

The Jews have built edifices, we are told, and in the process were all excited, but now that the buildings are there the question is being asked, why were they built, and there is the consequent letdown.

This we are to assume is bad.

Is it though? Maybe it is human nature to react this way.

THE RABBI of Northrup is a pitiful person. In some respects, he has fallen victim to the inadequacies of the Jewish people he serves. He has, however, introduced adult study groups, and he is coping with the problems which face every rabbi today, although seemingly with little success.

Coming in for the heaviest criticism are the services and the overemphasis of bar mitzva and the Jewish holidays.

Let's just examine bar mitzva celebrations.

IS THIS BAD? It is when you look at

it from the kind of view which thinks only in terms of perfection. On the other hand, it is good, too, in many respects.

The bar mitzva as it is celebrated all over—not alone in Northrup—is a corruption of the original practice. Yet there is still hope for the Jewish group as long as even the Reform these days are reintroducing bar mitzva.

All of us know that joke about the bar mitzva speech. The "Today I Am A Man," declaimed in the right manner, is always good for a laugh. Yet at a bar mitzva—two boys were being bar mitzva one day, at Rabbi Irving Lehrman's Temple Emanu-El in Miami Beach—the boys, instead of making a speech, took a few minutes from the pulpit to utter individual prayers. The prayer form was used, what they said was in the best of taste, and the effect on the worshipers was impressive.

IF YOU HAD LISTENED to those who belittle, then the bar mitzva speech would have been thrown out entirely long ago. Yet here was the answer—elevation of the speech into something that now has validity and meaning.

Jewish life today requires stout hearts in our rabbis and in our lay leadership, for we are going through a rebuilding process. We are fortunate that the stout hearts are not lacking and that Judaism seems to be well on the road to becoming again a functioning religion which has meaning and validity for its observers and in time will again exercise both a restraining influence and an ennobling one.

FOR EVERYTHING BAD in Northrup, we could tell you 100 things that are worse in Chicago, or St. Louis or Louisville or Indianapolis. But our job as we see it is to build, not to tear down, and fortunately the building is going on before our very eyes.

VA-YETZE: The Conditioned Faith Of the Go-Getter

By RABBI JACOB J. WEINSTEIN
KAM Temple, Chicago

Jacob's dream on the lonely road from Beersheba to Haran was of a ladder extending from earth to heaven, on which angels were olim veyordim, ascending and descending; a very natural dream for one who finds the foot journey hard and weary and then must pillow his uneasy head upon a stone. Angels have winged feet and wings are feathered.



ON A DEEPER LEVEL where Dr. Freud plied his subtle art, we might say that the Jacob-Esau struggle was internalizing itself and the good and evil forces were taking the escalator.

Rabbi Weinstein in Jacob's troubled heart. Or to delve deeper still, we might say that the ladder is both horizontal and vertical, a two-way stretch in both time and space; for Jacob is fleeing from the Father Isaac's certain rebuke, but he is heading for the place of his mother's birth and his grandfather's origin.

But however we interpret the dream, we must credit it for having motivated a very significant prayer:

"And Jacob vowed a vow, saying: 'If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come back to my father's house in peace, then shall the Lord be my God, and this stone, which I have set up for a pillar, shall be God's house; and of all that Thou shalt give me I will surely give the tenth unto Thee.'"

THE WHOLE SYSTEM of tithing derived from that prayer. There are many Christian denominations (Alas, the synagogue failed to hold fast to it!) that are solvent, even prosperous, because of the tithe. I know a maid who paid a tithe of the wages she earned in a Jewish household and thus paid to her church five times the dues her employer gave to the Temple.

But grateful as we may be for the tithe, the prayer, we must admit, is not a noble prayer and it hardly belongs in any high religion. It is a contractual prayer. Faith is provisional and gratitude conditioned. The party of the first part, Jacob, promises a tenth of his possessions to the Lord, party of the second part, on the specific condition that the

Lord feed, clothe and protect the party of the first part, Jacob. In fact, the last line of the prayer contains an escape clause which would free Jacob from tithing any possessions which he had gained on his own. For the last line makes clear: "and of all that Thou shalt give me I will surely give the tenth unto Thee."

JACOB, IT IS COMFORTING to recall, outgrew this provisional God-give-me religion. The lessons taught him by the crafty Laban, the freezing cold and searing heat of the pasture lands, the love of a good woman, the responsibilities of a large family and that momentous struggle with the stranger at Jabbok turned the aggressive heel-grabber Jacob into Israel, God's champion. The prayer which Jacob offered before he came face to face with Esau gives eloquent testimony of the transformation of a rabbit's-foot religion into a high faith.

The path of religious development is a rough, unsteady graph. There are religions abroad in the land which are still in the mood of Jacob on that first night of his flight. They are still provisional and heavily conditioned. They are spoken by highly publicized ministers from gilded pulpits. They bear the full flavor of our market-oriented society. They propose that faith in God sells oneself and one's product. God is a super-salesman who might be satisfied with less than a 10 per cent kick-back, provided it is paid in advance. What a far and bitter cry is such a "religion" from the faith of Job: "Even though He slay me, yet will I trust in Him."

The NATIONAL JEWISH POST Combined With OPINION

GABRIEL COHEN, Editor and Publisher

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FREEDOM OF THE PRESS

'Good Taste' Urged in Kashrut Matters; Rabbi Silver Praised

• Editor, Jewish POST and OPINION: I READ YOUR editorial concerning the kashrut situation with interest and I agree with you that there is a need for more "good taste" and "good sense" in protecting the interest of the kashrut-observing community and encouraging the fulfillment of this vital mitzva. However, I feel that your editorial indicated a gross lack of factual information and, in a way, perpetuated the "bad taste" that you initiated in your news columns.

The news reports concerning the kashrut of Coca-Cola, the disputations of the rabbis, and the pat solutions suggested can only help to further confuse the Jewish community. I am saddened in particular by the reference to the UO, which is the symbol of the Union of Orthodox Jewish Congregations, by yourself and a number of headline-seeking reporters in terms of disrespect and innuendo.

To the best of my information, the UO has never given an approval on Coca-Cola, yet by some odd sort of reasoning it has become the butt of all the criticism. The Coca-Cola hehsher in the past has been given by a member of the rabbinical organization of which Rabbi Silver is the head, and if anything improper has taken place, his organization should reprimand the culprit.

CONCERNING THE UO, which is the symbol of kashrut that has universal recognition, based on the fact that it is sponsored by over 1500 Orthodox congregations throughout the country and supervises over 600 national products, let me assure you that the standards of kashrut maintained are impeccable and represent integrity of the highest human level. The approval for any product is not based upon a financial consideration, but must meet with approval of the kashrut division of the Rabbinical Council of America and the 30 rabbis who serve on this

committee without reimbursement. The UO approval is never accorded any company based upon the personal discretion of an individual rabbi.

The great problem of kashrut exists in the "private hehsher" given by individual rabbis and self-styled organizations, such as the K symbol, which avoids the necessity of these products undergoing the close scrutiny and supervision that is required by the Union of Orthodox Jewish Congregations. This chaotic situation has been almost eradicated by the UO and the picture of kashrut is becoming increasingly brighter throughout the country.

Concerning the costs for these approvals, it is obvious that where a mashgiach (supervisor) is needed, the company deriving the benefits should cover the cost. Even the United States government receives a fee for the agricultural department inspectors they place in packing houses. The key point is that these inspectors are bound by the discipline of the UO, rather than any personal relationship with the manufacturer, and receive their payments through

the UO and are under continuous scrutiny by the UO National Kashrut Commission. The temptations leading inevitably to corruption are thus completely avoided.

I KNOW that Rabbi Silver is an individual of outstanding sincerity and integrity and believe that the treatment of the Coca-Cola story by your newspaper created the impression which he had no intention of making. Your continuous search for sensation may sell newspapers, but can only help to perpetuate the chaos which you decry. It is time that you instruct your reporters to stick to the facts instead of building mountains out of mole hills, and reporting in glaring headlines answers to academic questions as existing facts.

I believe that the solution to this problem will come only when the kashrut consuming public will realize that there is only one valid national kashrut body, the UO sponsored by the Union of Orthodox Jewish Congregations, and impress this fact upon the manufacturers.

RABBI MORTON S. BAUM
Memphis, Tenn.

ANOTHER VIEW OFFERED ON KASHRUT, RABBI

• Editor, Jewish POST and OPINION: RABBI WILLIAM P. GREENFELD is to be commended for his trenchant truth-telling about the Kashrut racket. Rabbi Eliezer Silver's "concern" over the kashrut of Coca-Cola is certainly motivated by his desire to annex this hehsher. Were he genuinely concerned about kashrut, he would not trouble himself over the permissibility of Coca-Cola, which if it altogether contains treifa ingredients (it is doubtful!) has them in such a miniscule percentage (perhaps in a portion of one to ten thou-

sand) that the problem of kashrut does not even arise. He would instead look after the kashrut of the meat he is supposed to supervise—and where he has been found to be almost criminally negligent.

Apropos the profit motive in kashrut, the Union of Orthodox Congregation is hardly more ethical than Rabbi Silver and the "Old Orthodox rabbis." One example will suffice: In order to land the kashrut contract for Barton's Bonboniere and Candy, the Union withdrew its hehsher from Barricini Candy, arguing that Barricini kept their stores open on the Sabbath while the Barton stores are closed. Yet the Union of Orthodox Congregation continues to give hehsherim to concerns (including Jewish-owned ones) that do not observe the Sabbath. Why, then, was the hehsher taken from Barricini? The answer is simple: Barton's made this the condition for paying the Orthodox Union for affixing its "U" to its packages.

THE METHODS to which the "Old Orthodox rabbis" and the younger element in Orthodoxy represented by the Union of Orthodox Congregations resort are among the factors which alienate large numbers of American Jews from Jewish tradition, because they judge it by its spokesmen, regardless of the fact that these spokesmen are not qualified.

TRUDE WEISS-ROSMARIN
New York, N. Y.

Red Cross Stymied on Egyptian-Held Israelis

GENEVA (WNS) — Indication that it was not making much if any progress in its efforts to secure the release of six Israeli fishermen held by Egypt since Sept. 25, was given here by the International Red Cross when

'Jewish Vote' Concept Attacked By Reader As A 'Fallacy'

• Editor, Jewish POST and OPINION: IN A RECENT statement Jacques Torczyner, vice-president of the Zionist Organization of America, said that "there is in the United States a Jewish vote; when we mobilize, we have it."

In saying this Mr. Torczyner has stated what Zionism has so often publicly denied—that he believes Jews vote as a group, and that the job of Zionism is to mobilize this group and persuade it to vote on the basis of what is best for Israel, the "Jewish state."

While this may be the view of Zionism, and the various political activities entered upon by this movement bare Mr. Torczyner out, it is certainly not the lesson which we must learn from history and the fallacy of the alleged "Jewish vote" is only one in line of fallacies which it embraces.

From the beginnings of our nation Jews have participated in the affairs of government much as other Americans of other faiths have done. They, like the majority of their fellow-citizens, supported Washington and Jefferson as slavery and states' rights and we find leading Jewish figures with Lincoln's Republican Party as well as within the Democratic Party of the South. During the Civil War there was no "Jewish" (as there was no "Christian") position—both the North and South had its Jewish leaders. There was no "Jewish vote" then.

IN THE early twentieth century Jews supported Roosevelt and McKinley, Cleveland and Taft, Wilson and Hoover. They were both Republicans and Democrats and were so on the basis

of what they felt to be best for America and not on the basis of any pre-supposed Jewish stand or Jewish interest.

Jews both supported and opposed the New Deal. They were close advisers to Franklin Roosevelt and they were his strongest enemies. Then, as today, Jews were conservatives and liberals—they didn't (and don't) agree, as as free Americans they ought not. Their faith and their politics are, as they must be, separate and distinct.

When Mr. Torczyner suggests that now Jews may be mobilized as a religious group to support Israel (a foreign and sovereign state), as opposed to supporting their individual American philosophies, he both misreads the lesson of our American history and impugns the integrity of Americans of the Jewish faith.

HERE, IN America, every man may walk with his head held high bowing it to neither tyrant, nor despot, nor king. A man's faith is between him and his God and people who believe in one particular faith cannot, because of this faith, be said to be a mobile political group. Mr. Torczyner defiles the heritage of Judaism—and the efforts of those valiant Jews who through history have fought for the very equality which today's Zionists would (under the guise of philanthropy and humanitarianism) take from them.

No—there is no Jewish vote and there ought never be. There is only an American vote—anything else would be unacceptable to all those of us who believe in the Stars and Stripes—forever.

ALLAN C. BROWNFIELD
Williamsburg, Va.

Two Readers Endorse Plan To 'Pray or Go to School'

• Editor, Jewish POST and OPINION: REFERRING TO the news item, "Pray or Go to School," appearing in the Nov. 8 issue, this question has bothered me ever since my school days.

Excusing Jewish students from classes on Jewish holidays is a privilege or concession granted for the reason that these are religious holidays and the assumption is that these students desire to observe them in conformity with their religious belief.

BUT IF THEY have no religious beliefs, but use these days to go to the beach or theater or pursue other secular pleasures, then these students have obtained this concession by misrepresentation and are committing a fraud. By allowing them to "get away with it" you deliberately weaken or destroy their moral or ethical concepts of life. The rabbis should assist in eliminating this evil and not oppose it.

The statement that the methods outlined in the item violate the principle of separation of church and state is based upon supersensitive or imaginary fears. I don't say that the system outlined is the best one, but this better than none at all. Let us not encourage moral or ethical crimes.

REUBEN COBLENS
Brooklyn, N. Y.

• Editor, Jewish POST and OPINION: THE RABBI who organized a plan (NJP, Nov. 8) to keep Jewish students at Miami Beach out of theaters and off the beaches on Sukkot, should be soundly commended.

The rabbis, who objected on basis of violation of separation of church and state, should be strongly condemned for their "blind" criticism.

During such a holiday, many students are apt to wander about aimlessly and without purpose. This is true since they feel just a "little guilty" because their Gentile counterparts have to go to school.

ATTENDANCE AT a synagogue or temple, on a religious holiday, teaches the student "self-discipline," which is, of course, an important facet of Judaism. Also, at the place of religious worship, the student can be influenced to live "ethically." This certainly helps to make him a "better citizen."

Thus, this plan would teach students "self-discipline" and "ethical living," which in turn can "cure" certain forms of juvenile delinquency. No one can say, that a plan which reduces "delinquency" and makes "better citizens" out of our youth, is a violation of separation of church and state.

LOUIS STEINBERG
Toronto, Canada

one of its spokesmen denied a report that a special envoy sent to Egypt by the global succor organization was due to return here with a report on his efforts.

According to the Red Cross spokesman, the special envoy was still negotiating with Cairo and was not expected to return "for the time being."

Wants Courses to Make Social Workers More Jewish

• Editor, Jewish POST and OPINION: MR. WALD (Nov. 1) is absolutely right: let us increase the budgets for religious and cultural activities; let us employ professionals who are "Jewish Jews." So far so good.

Now let us get down to Tachlis! No one will deny that the Jewish "civil servant" needs to have a real foundation in Jewish knowledge, commitment and observance. The constant deploring of this lack has become a futile exercise in indignation. The time has come to do, to accentuate the positive.

Let us rather mobilize our Jewish organizations to sponsor scholarships for Jewish young men and women with deep Jewish feeling and commitment, to obtain the social work education that will help them make their contribution to the meaningful survival of a Jewishly Jewish community.

LET US SUPPORT wholeheartedly such endeavors as the Yeshiva University school of social work, where along with a professional education, there is the learning of the values that make for an enriched Jewish community.

As Rabbi Weinstein writes, "We can so act that our deeds will lure men by the noble thrusting on of example."

Let the lay people become acquainted with and support such organizations as the Jewish Welfare Board which expends so much effort and money to bring the rich tradition to the students in the schools of social work, and to staffs as they learn on the job.

Let us lay people give of our time and interest to communal agencies to help direct these organizations to developing their programs and policies in the light of Jewish values. Let laypersons insist on Jewish practices; that agencies sponsor in-service training courses to help the "civil servants" learn on the job; and finally, let the layman demonstrate in word and deed his interest in Jewish living.

The Jewish professionals I know and work with want to know, and they work hard to learn about their Jewish tradition. The layman must support this striving and must reward it.

SOL GREEN
Cleveland, O.

B'nai B'rith Parley

NAGGING WIVES CAUSE ULCERS, JEWISH WOMEN ARE TOLD

WASHINGTON (NJP)—JEWISH WOMEN were warned this week that nagging wives cause ulcers, by Mrs. Besse S. Kranz, executive director of B'nai B'rith women, at a meeting of the group here.

"The toughest shock a husband has to take, she said, 'is the wife who meets him at the door with a boxcar full of problems she's had to cope with all day, then vexes him at the dinner table about the children, and finally gets angry with him, too—all in the process of letting off steam.'"

Physical fitness, she said, starts in the family kitchen. Physical fatness, she added, depends on how wisely (or unwisely) the housewife chooses groceries at "glittering" supermarkets.

I Think as I Please

Jewish Culture Oasis In Heart of America

By CARL ALPERT

OMAHA, Neb. — Here in the heart of America's breadbasket, a center for railroad lines, perched on the edge of the great Western Plains, is to be found a Jewish cultural oasis with influ-



Alpert

ence and ramifications throughout the United States. Invited to visit the Jewish Community Library of Omaha a visitor would expect to find a modest collection of current books and the usual accumulation of book discards from attics, rummage sales and the houses of old-time local scholars, now deceased. He will be surprised to discover a veritable treasury of Jewish knowledge and culture—a collection which must be ranked among the very best working Jewish libraries in America.

OMAHA'S JEWISH Community Library is not restricted to books alone. Its collection of films—on Israel, Judaism, holidays, and general documentaries is probably the most complete file available in the country. And I mean available because this is not a preservation vault. The films are circulated and an indication of the service rendered may be found in the hundreds of orders received from Jewish communities in every part of the land. There is probably no film of Jewish interest and value which cannot be found here. Send for their catalogue and see.

In like fashion there has been built up a library of recordings—liturgical, dances, folk-songs that has few equals. While these do not circulate out of the immediate Omaha area the catalogue issued by the library authorities is an invaluable key to contemporary Jewish music. Nothing else like it has been published by any of the great national Jewish organizations or the giant institutions of Jewish learning. It remained for Omaha to do the job.

FOR TWENTY YEARS this library has diligently and conscientiously gone about acquiring everything published in English that would be of value in a Jewish Community collection. Every book and pamphlet, every album of art, every film and film-strip, every recording, no matter where produced was added to the collection. One will find no incunabula or rare first editions here, but the completeness of the modern collection is staggering. The organization of

the library is also a pleasure to behold. The thousands of books are grouped by category in a classification system which makes these treasures instantly available. Just by way of illustration: Are you looking for material on great Jewish women or on the place of the woman in Jewish life? You'll find everything on the subject placed on a single shelf.

Full credit must be given to the leaders of the local community who annually authorize a budget of \$5,000 from community funds for the maintenance and expansion of the library. The people of Omaha make good use of the library. For non-Jews especially, it has become the acknowledged authoritative center of information and material on every aspect of Jewish life in America and abroad. I wonder if the Jews of Omaha take their library for granted—not realizing that it is a unique institution.

OMAHA'S catalogues have already become well known, but if you have not seen them you can ask for copies. List of Jewish films? List of LP recordings, cross-indexed by each song? List of every book and album on Jewish art, with description of the contents? Write the Jewish Library at 110 N. Twentieth St., Omaha, for a copy, and you'll see what I mean.

As the reader probably surmises, there is a personality behind all this. He is Paul Veret, director of the Federation for Jewish Service in Omaha. In this capacity he is responsible for the Community Center, the fund-raising, and no doubt many duties in the field of general social work. That he has also had the time and the will to devote himself to the creation of this cultural super-market is an indication of the kind of man he is. Incidentally, I call it a super-market rather than a cultural storehouse, because of the obvious difference in functions.

There are many Jewish communities in America which are bigger and wealthier than Omaha. New York, Los Angeles, Philadelphia, Chicago, down through several more scores of cities have their educational institutions and agencies of note. But of them all, I nominate Omaha for the title of the Yavneh of America.

BED COSTS \$2,240

ACRE, Israel—The breakdown cost of a new 132-bed wing added to the Government Mental Hospital at Mizra, north of here, early this month has been figured at 4,000 Israeli pounds (about \$2,240) per bed.

CJFWF President Denies Civil Rights Action Blocked

NEW YORK (NJP)—Herbert R. Abeles, president of the Council of Jewish Federations and Welfare Funds, denied this week that the CJFWF general assembly's Southern delegates "blocked action" on civil rights resolution (NJP, Nov. 22).

Abeles said the assembly voted for an "affirmative resolution," the precise wording to be drafted by a special committee and submitted back to our community members.

The resolution that was reported out of committee called for "implementation of" the Supreme Court decision on integration. An amendment introduced on the floor called for a clause citing the need to "support" the Supreme Court action.

This amendment was defeated, and no resolution was passed on the floor.

A bulletin from Abeles to CJFWF members said a resolution was "approved in substance"—an affirmative resolution on civil rights—but added "the wording will be developed by a special committee. That language will then be submitted for final approval."

Presumably the member groups' action will determine approval or rejection of the "language." Thus the CJFWF general assembly apparently did not take an action "approving" or "adopting" a resolution because its members could not agree on "language."

Abeles, of Newark, N. J., was re-elected president. Philip Bernstein of New York was retained as executive director. Edwin Rosenberg, New York, will be treasurer, and Sol Satinsky, Philadelphia, secretary.

Council vice-presidents chosen:

Mrs. Jesse Asinof, New York; Arthur Gelber, Toronto; Eli H. Levenson, San Diego, Cal.; I. S. Loewenberg, Chicago; Barney Medintz, Atlanta; William Rosenwald, New York; Judge Sol Seidman, Hartford, and Michael A. Stavitsky, Newark.

Death Notice

SWOPE, Gerard—Board of Directors and entire membership American Friends of Hebrew University record with profound sorrow the passing of a great captain of science and industry who helped bring the benefits of modern technology to all mankind. A benefactor of the Hebrew University of Jerusalem, he generously aided its growth and early recognized the key role of this citadel of democratic education and science for the entire Middle East. He will be sorely missed as one who was enabled to fashion reality out of the American dream.

DANIEL G. ROSS, President
JAMES MARSHALL, Chairman of the Board.

SWOPE, Gerard—The American Technological Society records its profound grief at the passing of Gerard Swope, a sponsor of the Society and one of the greatest benefactors of Technion-Israel Institute of Technology in Haifa, Israel, of which he was made an alumnus last May when the Honorary Degree of Doctor of Science in Technology was conferred upon him by that institution. Gerard Swope demonstrated his appreciation of the Technion's role in the development of Israel by providing generous funds for the benefit of needy and deserving students. We are grateful that he was enabled to visit Israel and to see for himself the work of the Technion and to meet the young students who are recipients of his benefactions. We know that Gerard Swope's efforts in behalf of the Technion and his support of the cause of Israel will enshrine his name and his memory in the hearts of the people of Israel forever. We extend to Mr. Swope's children and entire family our profound sympathy in their bereavement.

DAVID ROSE, President.
ABRAHAM TULIN, Chairman of the Board of Directors.

Religion In Israel Schools Is Protested

TEL AVIV (NJP)—A number of readers of the independent "Haaretz" are protesting "the compulsory introduction of Jewish consciousness in State schools" in letters to the editor.

"There is no hope for Jewish consciousness in Israel," one letter reads. "Young men of my age assert that compulsion will not implant Jewish tradition in their hearts but, on the contrary, they (the young men) will run away faster from it."

"In a struggle between sons and fathers, the sons are always victorious. In Israel the struggle is between a grandchild and a grandfather."

(Hinted here is the great difference of age between such Israeli leaders as Ben-Gurion (71) and the average Israeli citizen.)

Israel's ministry of education announced in Jerusalem that "there is no intention of introducing religious education in the State schools."

"Our principal aim is to acquaint the Israeli youth with Jewish history and traditions in order to enable it to understand our national values. . . . The study of Jewish consciousness will not change the character of the Israeli State schools which aim neither at religious nor at anti-religious education."

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WHAT'S DOING IN NEW YORK

COMING EVENTS

Friday, Nov. 29, 12:30 p. m. Thirty-fourth annual convention of National Committee for Labor Israel. Guest of honor, Israel Ambassador Abba Eban. Hotel Commodore. Eban address will be broadcast by radio station WABC at 10:30 p. m.

Sunday, Dec. 8, 7 p. m. Annual dinner of American Association for Jewish Education. Waldorf-Astoria Hotel.

Thursday, Dec. 12, starting at 4 p. m. Forty-third annual meeting of Joint Distribution Committee. Waldorf-Astoria Hotel.

Saturday and Sunday, Dec. 14-15. Annual national conference of the United Jewish Appeal. Address by Moshe Sharett. Waldorf-Astoria Hotel.

VICINITY OF NEW YORK
Friday afternoon-Sunday evening, Dec. 13-15. Eighth annual winter week end of the National Council of Young Israel. Hotel Brunswick, Lakewood, N. J.

LECTURES AND SYMPOSIUMS
Friday, Nov. 29, 10:30 a. m. "Hebrew story telling hour for children," by Yemima Tchernowitz. Theodor Herzl Institute, 250 W. 57th St.

Monday, Dec. 2, 8:30 p. m. "The Jews of South Africa," lecture by Rabbi L. Singer, Johannesburg, South Africa. Congregation B'nai Jeshurun.

Monday, Dec. 2, 8:30 p. m. "Protecting Israel's Health," lecture by Dr. Meir Yoeli of Hebrew University medical school. Theodor Herzl Institute.

Monday, Dec. 2, 9 p. m. "Image the Jew in the works of Sholem Asch," lecture by Mau-

Where To Find Your National Jewish Organization

Anti-Defamation League of B.B., 515 Madison Ave., New York 22, N. Y.
Farband, Labor Zionist Order, 45 E. 17th St., N. Y. 4—OR 3-6500.
Jewish National Fund, 42 East 69th St., New York 21—VA 6-3780.
Kashruth Supervisors Union, 205 W. 14th St. —AL 5-7330.
National Community Relations Advisory Council, 9 E. 38th. MU 5-1608.
Union of American Hebrew Congregations, 838 Fifth Ave. RE 7-8200.
Union of Orthodox Jewish Congregations of America, 305 Broadway, New York 7, N. Y. BE 3-2220.

rice Samuels. Hillcrest Jewish Center, Flushing.

Thursday, Dec. 5, 8 p. m. "The Older Adult—The Senior Citizen of Israel," film dealing with life in an Israel village, developed to meet the needs of citizens over 60 years of age. Theodor Herzl Institute.

Monday, Dec. 9, 8:30 p. m. "Jews of Israel," lecture by David Freeman, president of Marisan Synagogue, Haifa. Congregation B'nai Jeshurun, 270 W. 89th St.

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Monday, Dec. 9, 8:30 p. m. "A Guided Tour Through Israel's Armed Forces," lecture by Israel Col. Itzhak Pundak, Theodor Herzl Institute, 250 W. 57th St.

THEATER AND MUSIC

Israeli; entertainment nightly Cafe Sahbra, 253 W. 72d St. TR 3-1276.

"Father Holds Court," new comedy-drama by Israel Bashevis, to be presented by the Folksbiene, veteran Yiddish stage group. Radin Playhouse, 128 Stanton St. Premiere, Nov. 30. Scheduled run, 20 weeks.

"Money Isn't Everything," Yiddish comedy-drama. Presented week ends at the Labor Temple, 14th St. and Second Ave.

ART

2:30 p. m., Mondays to Thursdays. Ben Basenko reads Sholem Aleichem stories in the original Yiddish over WEVD (1330 Kilocycles).

Classes in Jewish cooking, by the Educational Alliance, 197 E. Broadway, Tuesday and Thursday evenings. For information, call GR 5-6200.

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